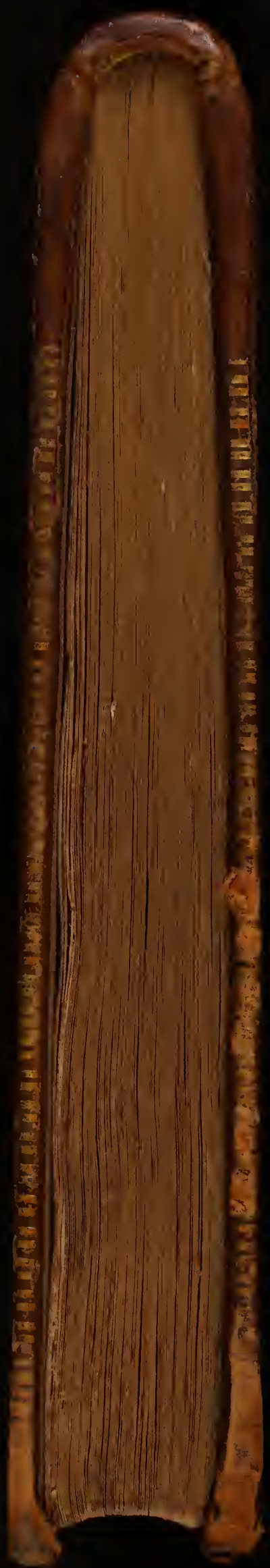


DARRELL'S  
DETECTION  
OF  
HARSHNET

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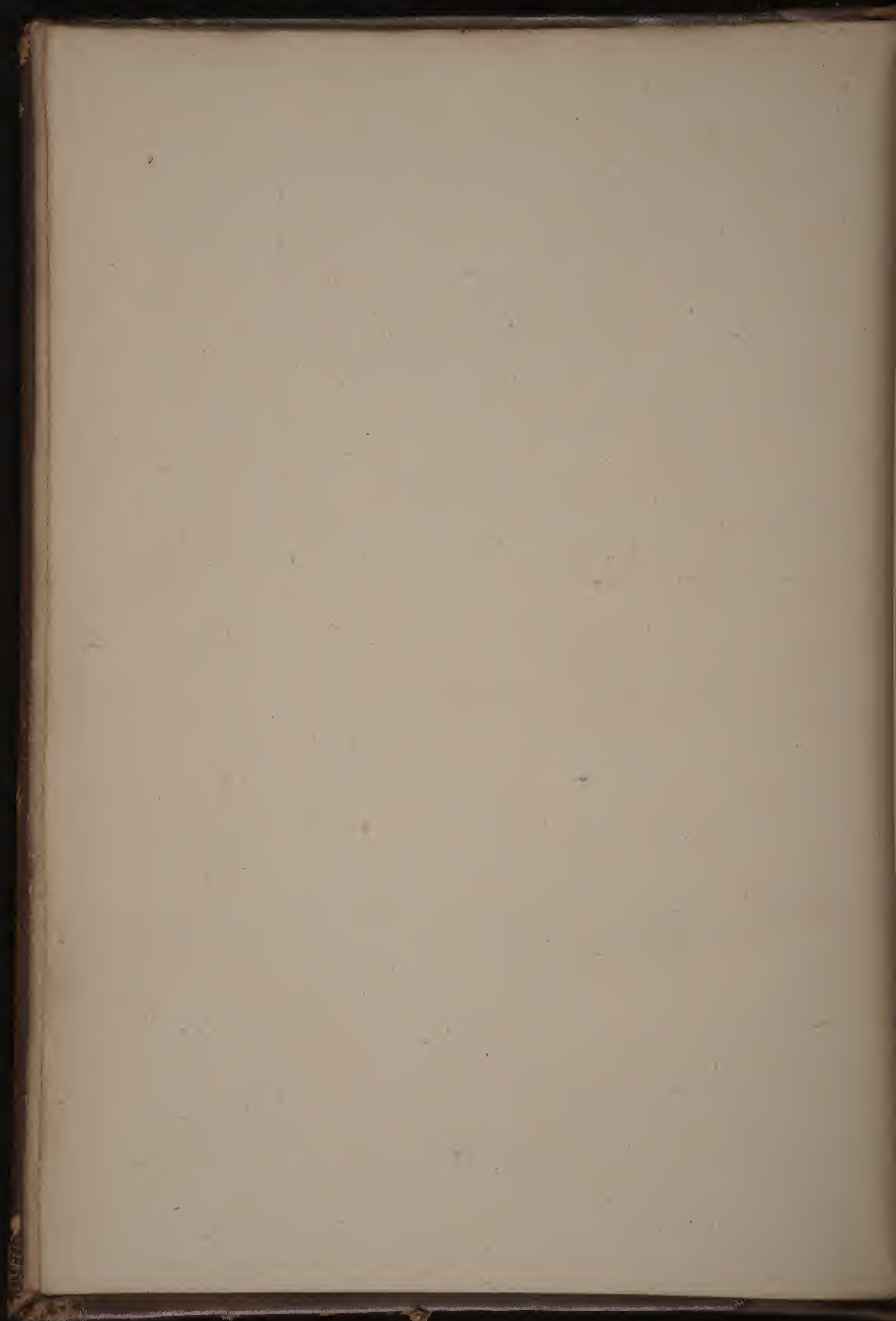
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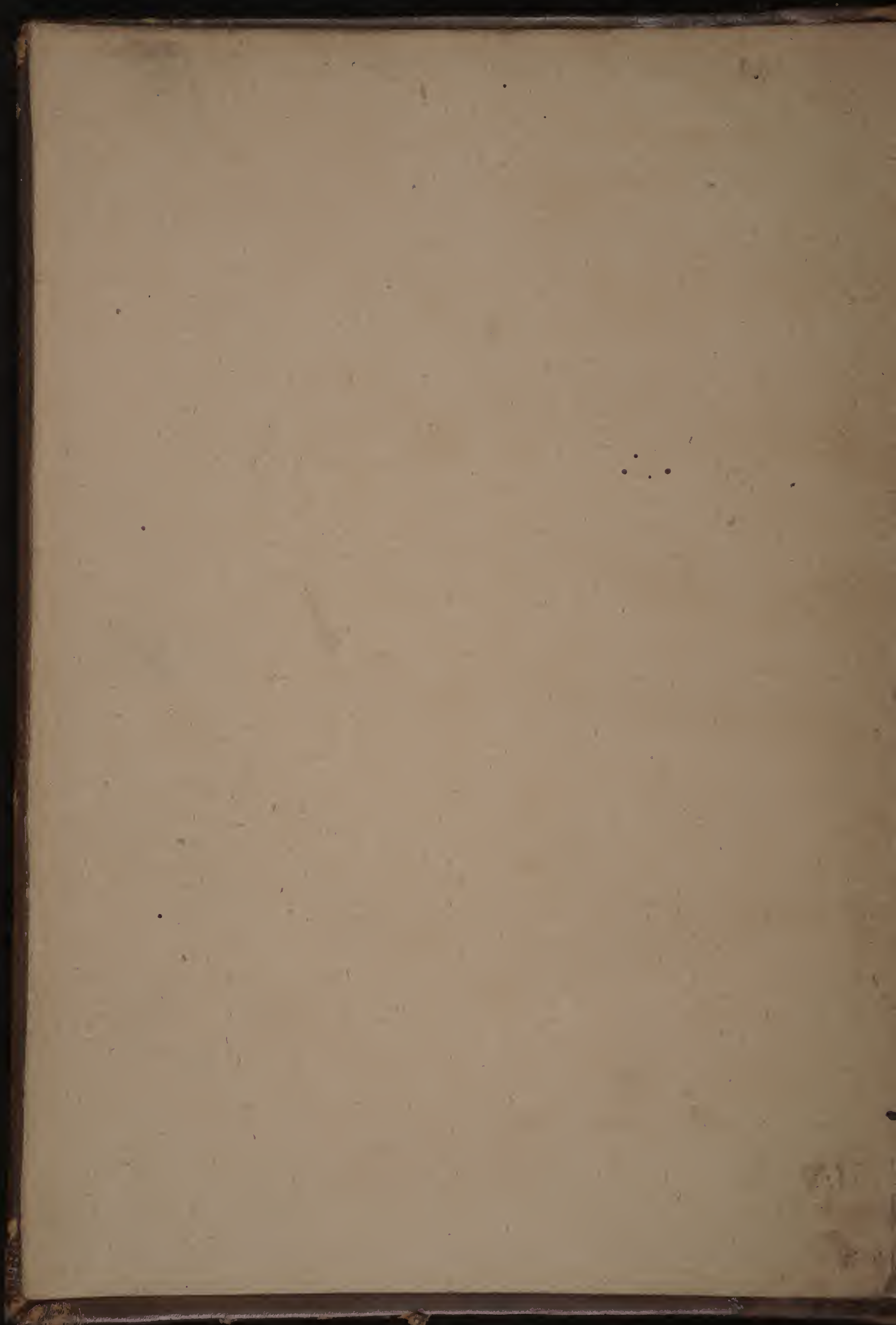
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*D* *B* A DETECTION OF  
THAT SINNFVL SHAM-  
FVL LYING, AND RI-  
DICVLOVS DISCOVRS, OF SAMVEL HARSH-  
NET. ENTITVLED: A DISCOVERIE OF  
THE FRAVVDVLENT PRACTISES  
OF IOHN DARRELL

WHEREIN IS MANIFESTLY AND APPARANTLY  
SHEWED IN THE EYES OF THE WORLD. NOT  
only the vnlikelihoode, but the flate impossibilitie of  
the pretended counterfayting of *William Somers,*  
*Thomas Darling, Kath. Wright, and Mary*  
*Couper,* together with the other 7. in  
*Lancashire,* and the supposed teach-  
ing of them by the saide  
*John Darrell.*

Psalme. 7. 14.  
*Behold, He shall travaile with wickednes: for he hath conceived  
mischiefe, but he shall bring fourth a lye.*

IMPRINTED 1600.

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TO THE CHRISTIAN AND VVELL AFFECTED READER,  
JOHN DARRELL MINISTER OF THE VVORD,  
WISHETH ALL GRACE AND HAPPINES: WITH

a iudgment to discerne betwixt thinges that differ,  
betwene that which is true and false,

good and evill.

**I**n the dayes of *Henrie* the second of *Fraunce*, father to *Charles*, the great massacrer and murderer of *Godes Sayntes*, when the *Sunne* mine of the *Gospell* beganne to breake forth in that kingdome, and the name of *Hugonot* as a by-word of reproch was giuen to the professors thereof: in the very entrie as it were of those troubles and hurlyburleyes for religion, it is recorded of the *Italian* weomen and credulous popularitie of that countrie, that hearing of the great sturre that was then risen about those *Hugonotes*, they would needes knowe of their gostlye fathers and holy inquisitinge Fryers, what those *French Hugonotes* were: vnto whom that deuoute and Pop-holy generation (not vnlike themselves) made this wholesome and catholike answer: That they were not men forsooth, but vglye and monstrous shapes of men, headed like *Dragons*, faced like *Dagges*: eared like *Swine*, snouted like *Serpents*, with *Boares tuskes* and *Asses iawes*, yea such as would eate and deuoure vp their owne mothers, &c. wherevpon the poore weomen and filly multitude, neuer requyringe nor examining the matter any farther, fell straight to a kinde of hissing & clapping their hands, with most bitter out cries and hatfull exclamations against them, with fie on them wretches, fie on them wretches. Now even thus good reader (and no better then thus) fareth it with me at this instant. The name & sound of *Darrell*, of his imprisonment, and the cause therof, hath in a manner possessed & overspred the whole land. why, what is he saith one? what is the matter saith another? Answer is made presently and readilye by our two English Inquisiters. *Samuell Harsnet* and his master, togeather with such others, whom they with their crooked conueyances haue bewitched, that *Darrell* is forsooth a cogger, a counsener, a Iugler, an Exorcist, a counterfeite, a deuill-flinger, a deuill-driuer, a Seducer, a deceiuer, an Impostor, and I know not what: that of an impious simplicitie he holdeth it lawfull to lye, cogge and faine, so it be to a good end, (as his fauorits tearme it,) to the glory of *God*, in which regard he hath taken vpon him to be deeplie seene in the mysterie of deuils, and hath playd his publike prize in this iuglinge science, casting out more deuils by prayer and fasting after a good dinner perhaps, then euer any of the *Apostlee* did at so full a season. And this in effect not onely the streetes and Tauerne shane ronge off, but (as I haue bene informed) the very benches and

A

seats



## THE EPISTLE

they had any iust matter or sound and cleare euidence to convince me by: nay if they weare not in themselves periwaded, that Darrell would cleare himselfe of *teaching to counterfeit*, if he should be admitted to a proceeding according to the lawes, of the Realme in such cases prouided?

3

Thirdly, their very writtinge against me in this case in that manner as they haue done, is sufficient in the iudgment of the wise to discry and discover the guiltines of their consciences this way. For what a iest were it to punish treason or rebellion by *Booke-writing*? I willingly confesse the sinne they charge me with (if it be true) to be as bad as rebellion, and to deserue more then the pillorie, yea a shamefull and a reprochfull death to the terror of others. And if they can proue the thinges published against me in that printed Libell or *S. Harshets*, they shall neede no iurie to passe vpon me, neither will I craue any fauour but iustice with severity. Seeinge then the punisher not nor neuer went about to punish this supposed offence according to the weight and desert thereof: nay haue bene so farr from that, as within 14. dayes after the publishinge of the booke made against me, they offered me libertie vpon condition I would promise not to preach of possession nor dispossession: nor in my publike preaching iustifie the possession and dispossessing of the persons controverted: nor deale any more in the dispossessing of any: and yet haue publiklye made it knowne for so haynous and notorious a crime, what doth this argue but that inwardly in their owne soules, they doe not beleue their owne libell?

4

Fourthly, their often and ordinarie bringinge in the testimonie of *Somers* against me in their laide booke, (able to make a horse to spue) whensoever they are at a stand and can by no meanes writhe nor wrest in that which they would faine make good (being vtterlye voyd of all honest course of defence) then forthwith comes in *M. Somers* dropping out of *M. Harshets* budget as an authentickall witnes. And what doth more argue the guiltines of their consciences, the despratēes of their cause, & the shamelesnes of their defence then this? That they are not abashed to suppress the examinations of sundry honest men, wise men and gentlemen of good place, taken by Comission from the *Arch. B. of Yorke* as thinges of no account: and instead of them to tell vs a tale of *Robin-hood*, or rather if you will, of *Robin the deuill*, alias, *William Somers* why alas, are they so simple or sottish to imagine, that any man that is well in his wittes, will beleue this or that because *Somers* saith it, that infamous and notorious lyer, counterfeit, blasphemor, and forsworne wretch?

Fifthly, their winkinge at their 7. *Lancashire* counterfeits, and  
smothe



TO THE READER.

sineth passing by them not punishinge them, albeit 6. of them were in the same family, nor any of those 4. whom they haue dealt with, and say vpon their examination haue confessed that they haue counterfeited, no not Somers their principall supposed counterfeite: but fauoured, intertained, countenaunced, cherished and made much of him though most vile and infamous, and such as they must needes know to haue scarce any match in lewdnes and iniquitie: as if counterfeiting and blaspheming were a prayle or but a spirit of youth in him, and teaching to counterfeit onely odious in me. Now whence cometh this stealing by the 7. and impunitie of all, but from the conscience of man, telling him that *they are no counterfeits*, and therefore it is best to let them alone, and not to punish all these innocentes: Lest they in their innocencie denying constantlye to haue counterfeited, and exclaiming against them, should bring them to great shame.

Sixtly and lastly the thing that most moueth me thus to be perswaded is: their winking at, and not answering at all to the impossibilities of or concerning *Darling, Katherine Wright, Mary Cooper*, and the 7. in *Lancashire*, which are the onely things we alleadge against their counterfeiting, why they neither are nor can possible be counterfeites: and the silly shifts (to blere the eyes of men) they haue deuised and forged out of their owne braines for answer to the impossibilities pressed against Somers counterfeiting, & namely to the depositions of the 17. prouing the impossibilities by oath. Heerevnto I may add the absurd, sottish, iencles, and more then ridiculous proofes of my teaching 4. of their counterfeites. For howsoeuer *stolidum vulgus*, the foolish people, which will beleue every thinge, (that Christ was a glutton, &c. that he had a deuill, specially when they haue the pharisees telling them, that he casteth forth devils through Beelzebub: that he is a blasphemer, specially when the high preist saith he hath blasphemed, yee heare his blasphemie:) will vpon the producinge of these silly shifts and absurd proofes, by a *Prelate* specially and his *Chaplain*, hand ouer head, and of their word, rather then vpon any diligent examination of the matter receiue these for counterfeites, and me for their instructor: (which the *B. of London* and *S. Harfnet* knew full well, eis they woulde haue saued that labour:) yet the *Prelate* and his *Chaplain* can not possible so beleue and be perswaded in their consciences, which haue forged them to this laide end and purpose, and haue deliberately and aduisedly wayed all things throughly concerning this matter: except you will cleane put out the eyes of their vnderstanding, and deprive them of their reason, & make them of reasonable, vnreasonable creatures. Though the people of the Iewes through that silly shift of the *Hie Priests* and the *Elders* did beleue, that *Christes disciples came by*

pro. 14. 15.

math. 28. 13.



## THE EPISTLE

night and stole him away, whiles the souldiers slept, yet the hie priestes and Elders who deuised this shift for the smotheringe of Christs resurrection, knewe and were perswaded in their cōsciēces it was not so, but far otherwise. Even so in this our case, though many of the people of *England* doe in their simplicitie and rash credulitie verelie beleue that *Somers & the rest haue counterfeited, & I instructed them*, because of the silly reasons printed & published to that end by the *B. of London* and *S. Harsnet*: yet the *B. & Harsnet* which haue invented & deuised those sottish reasons, and framed a whole booke for the smotheringe of the worke of God wrought vpon these persons, can not but know and be in their consciences perswaded, that they haue not counterfeited, nor I taught them.

These then (good reader) with fundrie others are the speciall reasons that moue me to thinke, that they themselues (what face soeuer they sett on it) doe not yet in their owne consciences betwixt god & them, constantly beleue all that they haue thus published or rather libelled against me, beinge a thinge vnpossiblie they should. And if it fare so with the bitingest and bitterest aduersaries, I may the bolder I thinke (even by the law and rule of equitie) be an earnest luter vnto thee whosoever thou art to suspend thy iudgment, and not hastily to passe any sentence against me: & intreat thy patience christian reader and fauourable censure of me thus farr fourth, as to cause thee to stope thine eares to all vniust surmizes and odious exclamations against me, till prooffe and triall haue discovered my guiltines or innocencie. And this the rather I trust you will doe, if you remember and forgett not that saying of the holy ghost: *he that is first in his owne cause is iust, then cometh his neighbour, and maketh inquirie of him.* And that other in the same place: *he that answereth a matter before he heare it, it is follic and shame vnto him.* He that answereth, that is, taketh vpon him to iudg or determine of a matter in controuersie, before he heare it, meaning, what can be said of both sides, it is follic and shame vnto him, that is, a poynt of follic comming from the lake of wisdom, and such as whereof one ought to be ashamed.

pro. 18. 13. 17.

And the rather I am to intreat this fauour at thy handes, in that I haue not bene dealt with accordinge to the ordinarie course of Iustice of this land, but altogether against the haine and in the vnreasonablest manner of proceeding that might be, as if it were no matter at all what violence & indignitie they offer to a man of my condition, or to so base a fellowe as *Darrell* is. Neither by their patience doe I thinke, that they can for their liues giue me an instance or shewe me the like president of their irregular & disorderly proceeding against me, in any of the honorable ciuil courtes of the Realme, which is wor thy



## TO THE READER:

thy the notinge, yea to be recorded and nayled on the postes of the streetes to the veiw of posteritie. One would thinke that the reuerent fathers of the Church, should in their courtes and iudiciall proceedings, giue their children (as they would haue them counted) the reuerent Iudges of the land, and fathers of the common wealth, an example and patterne of Iustice and equitie: and not such an example as they would abhorre and be ashamed to followe. I haue heard that amonge other the excellent graces of God vpon her Maiestie, this is one that doth exceedingly grace both her person, & her government, namely, that in the makinge and ordaininge of her Iudges, she doth among other things enioyne the this speciall charge: *That what soeuer in equitie may be produced on the behalfe of the subiecte, may be patiently heard and fauorably admitted without exception or partialitie and that they should not perswade themselves to sitte otherwise in Iudgment for her selfe, then for her subiecte.* which kind of equall and christian proceedinge if it had bene held with me, I needed not now to haue spent my time in refuting this shameles and malitious inuectiue. what proceedinge hath bene vsed against me will plainly appeare by this discourse followinge, and namely in my answere to the second chapter of the first booke, by the queries or demaundes to the *Discoverer* (I meane the B. of London and S. Harsnet) iustifyinge the same, and affirminge that *this cause hath bene examined, accordinge to the vsual course by the lawes of the Realme in such cases provided.* And yet shall not the *Discoverer* be euer able to name in what one thing after my appearance before the high commission, I was dealt with according to lawe. Truly for my owne parte I can not. If he can, let him doe it. For these reasons I hope good reader, that layinge aside all partiallitie and preiudice, you will reserue the one eare, to heare what *Darrell* hath to say for the Lord and himselfe, and against *counterfeiting*, and teachinge *Somers*, *Darling* &c. to counterfeite: and that you will beware how you receiue a false report against your neighbour, specially against the Lord himselfe and his workes.

pag. 9. of the  
*Discoverie.*

If any thinke that the charge of *counterfeiting*, and of my teachinge to counterfeite, (the summe of the booke answered by me,) is so lying, slanderous, abhorring to common sence, palpable false, and vnpossible to be true, that it was altogether vnworthy the answeringe and convincing, or at least of so large an answere and conviction as heere followeth: such may remember that the Apostles being charged with drunckennes and to be full of newe wine, Peter for them all answered to & conuinced that vile slander. In like sort did our Sauiour Christ being charged more vily to be a coniurer, and to cast out devils through *Belzabub*, the prince of devils. which thinges are written for our learn-

act. 2. 13. 14.  
math. 12.

inge



## THE EPISTLE

ing, even to teach vs what to doe whē any such thing falleth out. Now the larger I haue bene for these two reasons. First, I thought it fitt to answere to all that is contained in the *Discovery*, which seemeth to make more or lesse against the cause or my selfe: least passing by some of this kind, it might be thought I therefore did it and purpoily, because I were not able to answere. Againe, I considered that many haue already giuen an eare to *counterfeiting*, and verily beleue our *Demonakes* to be *counterfeits*: for their sakes therefore, & that I might draw these preiudicate persons from their error to the imbracing of the truth, it was requisite to answere all that in the face made for counterfeiting, which could not be performed in fewe wordes. Secondly, I knewe the credit of the aduersarie was great, my owne little, beinge a base & contemptible person in the eyes of the world. I hat my selfe then and that which I contend for might be beleued, even of this dotinge and blind generation, It was necessarie I should not onely cracke or diminish the credite of the aduersarie, even with his best frendes, which might haue bene done in a few wordes: but take all credit from him, by detectinge all his filthines: for in makinge his name to rotte and stinke, and the counterfeit cause he hath in hand, their is hope that men will giue some eare vnto me, and that I strue for, be I neuer so meane. Now this would be best performed in the larger pursue and stirring deeply in the fallshods, lyes, and absurdities of the *Discoverer*, which coulde not be donne without the multiplyinge of wordes. For the more one stirreth in that which is stinkinge and filthy, the more stinking sauer it sendeth forth. And so shall we find it to be in the ample ripping vp of this foule *Discovery* to the *Detection* wherof we will now proceed, God assisting vs. If the fallshood of some be detected, and thou find out the truth by this our *Detection*: then open thy mouth in the defence of that truth, and assist me with thy prayers.

Thine in the Lord,  
John Darrell.



As in all ages there haue bene some which haue gainesaid the holy doctriens of god reuealed in his word, so likewise there haue not wanted such as haue resisted the works which he hath wrought befor the children of men. Against the wonderfull works wrought in *Egypt* by *Moses* did those sorcerers *Iannes* and *Iambres* rise vp, and set them- Exod. 7. 11. selues with all their diuelish arte and power. VVhen the holy ghoste fell vpon the Apostles in the forme of clouen tongues like fire, euen of those which were eye & eare witnesses thereof, there were some that mocked them, saying that they were full of newe wyne. The A- act. 2. 13. postle *Paule* hauing cast the diuell out of the *Pythionisse*, her maisters were offended therewith: caught him & *Sylas* his associate, and drew them before the maiestrates: who vpon their incensinge, commaunded them to prison, and to be beaten with rods: wherevpon they were beaten 2a. 16. 18. sore, cast into an inward prison or dungeon: and their secte made fast in the stockes. VVhen there was brought to *Christ Iesus* one possessed with a diuel, blind, and dumbe, and that he had healed him, so that hee which was blind and dumb, both spake and sawe: all the people (it is said) were amased, and said, is not this that *sonne of David*? And vpon the same worke wrought vpon an other at an other time, the multitud marueil- math. 12. 24. ed saying, The like was neuer seene in *Israel*. But the *Pharises* resisted as other workes of his, so both these and said: he casteth out deuils, through *Beelzebub* the prince of deuils. In a word, the mockinges and scour- math. 9. 23. gings, the banishments, the bonds and imprisonments, the puttinge to death of *Christ Iesus*, the *Prophets*, and his Apostles doe testify, how the word and workes of god haue bene from time to time resisted. Euen so it is now: God hauing wrought diuers rare and greates workes, there haue bene some found to withstand them: and to bear the world in hand that all is but counterfeyting and notorious cosenage. Among these the cheif are *D. Bancroft B. of London* and *Samuell Harsnet* his chaplaine and Examiner: whose labour day and night it hath bene for the space almost of two yeares: and in that time haue they applyed and abused their wit and authority, to perswade this to the world, and to this end haue they published a booke called a- 2. Tim. 3. 8. Discouerie. But as *Paule* saith of *Iannes* and *Iambres* that withstood *Moses*, and of certaine men in his time of corrupt mindes, reprobate concerning the faith, which did then resist the truth: euen so & the same say I of these men: They shall preuaile no longer, for their madness shall be euident vnto all men, as theirs also was.

Herevnto serueth as the former treatise, wherein the truth is declared, and these workes published and made knowne to the world, (for the declaration of the truth, is a conviction of the falshood) so the treatise following: wherein the DISCOVERY is fully I trust an-



## A DETECTION OF S. HARSNET

swered and the euill name rayfed vp, and giuen out againste theſe workes, viz. of counterfeyting, and my teaching (the ſome or twoe parts of that booke) taken away. And when the lord ſhall yet further purſue the manifeſtation of theſe workes, diſcloſing that which is now couered, and making that knowne which now is hyd, which I doubt not but in due time he will: *Then will their filthines and madnes be euident indede.* And for our further aſſurance here in, we may remember, it is written *Thou (Lorde) behouldeſt miſcheif and wrong, that thou maiſt take it into thine handes.* And againe: *There is nothing hyd that ſhal not be opened: neyther is there a ſecret but that it ſhall come to light.* And againe to this purpoſe it is ſaid by the Apoſtle: *Some mens ſinnes are open before hand, and goe before vnto iudgment: but ſome mens followe after.* Likewise, alſo the good workes are manifeſt before hand, & they that are otherwiſe cannot be hyd. wherby it is playne that howſoener the ſinnes of ſome men are for a time in this world vnkowne, as hauinge bene committed in ſecret and in the darkneſſe, yet the Lorde in his time will bring them to light, and manifeſt them to the world: and on the other ſide, though the good workes of ſome be not for a time through the ſlaunders of ſome manifeſt and knowne to the world to be ſuch, yet it ſhall not alwaies be ſoe, they ſhall not alwayes be hyd, but in an other time god will reueale them, to be that indede they are.

It is in the ſecond place to be obſerued, that as ſathan hath euer vſed by his instruments to reſiſt the doctrines & workes of god, that thereby he might kepe god from his glory and prayſe, and man from beleuing and profiting by them: ſo the principall meanes wherby he hath preuayled in all times, hath bene the ſlaundering of thoſe whom the Lord hath therein vſed as instruments: for the old ſerpent knoweth full well, that the credit & good name of men being taken away be the doctrines they teach neuer ſo true and whoſome, & the work wherein they were vſed neuer ſo profitable and to be admired, they will not be receaued. Neither is he ignorant hereof that let the ſlander be neuer ſo manifeſtly or palpably falſe, yet the world will beleue it and runne away with it as currant, if once it be rayfed vp & ſpread abroad: for he knoweth that there is not one wiſe man of a thouſand, who vſeth to conſider of a thing and heare what can be ſaide of both ſydes, before he imbrace it as a truth: and that the fooliſh will beleue e-  
very thinge. Hence it is that in theſe caſes it is his firſt and cheife labour to raiſe vp and ſpread abroad ſlanders. By this meanes he preuailed againſt Paule ſtirring vp ſome to affirme that he was a peſtilent fellowe, a moouer of ſedition that he ſubuerterd the ſtate of the world: and was an enemy to the ſtate (as we ſpake now of ſome) a traytor, doing againſt the decree of Caſar. Yea of Chriſt himſelfe the diuell by his instruments gaue it

out

psal. 10. 14.  
mark. 4. 22.  
2. tim. 5. 24.  
yeſe 25.

pro. 14. 13.

2a. 14. 5,  
2a. 17. 6.



## LYING DISCOVERY.

out, that he was a *Deceauer*, and worse then so a *Counterer*: casting out diuels through the prince of diuels. By the same meanes that auncient flanderer, and accuser of the bretheren day and night, both to god and men, who thereby *deceaueth all the world*, hath hitherto mightily prevailed against the workes of god wee speake of: spreadinge abroad that *Maister More and I*, especially my selfe: are *Deceauers*, *Imposters*, *cozoning marchants*, that I haue taught some (I knowe not yet howe many) to counterfeyt. But as *S. Paule* notwithstandinge the aforesaide accusations, was nither seditious nor traytor, but one that practised and taught the contrary: and Christ was no Deceauer but one in whose tongue was found no guile, neither caste out deuilles by the prince of diuels, but came to destroy the works of the diuell, euē so we in lik māner notwithstanding that we are thus accused to be deceiuers & cosoners, and I knowe not what, and my self to haue taught *Somers* and others to counterfeyt: yet it shall by gods grace appeare by the sequell, that we are no such men indeede, and that my selfe is not (I thanke god) guilty of any such abomynation, as mine aduersaryes most vniustly lay vpon me. where by the way we may learne thus much, that it is not inough for one to be accused, for then innocency it selfe (*Christ Iesus I meane*) should not goe vncondemned. Therefore as in all other accusations and euill reportes of our neighbours brought vnto our eares, so in this concerning *Somers* and mee, if we desire to auoyde the iustifying of the wicked, and condemning of the iust, both which are an abomination vnto the Lord: we must examine whither the things alleadged to that end by the *Discoverer* doe thoroughly proue the same or no: otherwise they be but empty words discovering the mallice of the *Discoverer*. To the furtherance wherof this may serue that heere followeth, wherevnto we will now by gods grace proceede.

mat. 7. 27. 62.  
Rett. 12. 9.

### OF THE EPISTLE.

This casting out of diuels is (saith he) now discovered to be but a pure play, conteyning two principall parts of a vyce and a diuell, one shifte deuysed to helpe this vyce of the stage, that he might not be hissed at of all the world is: that to cast out a diuel, is no such great matter, as men make account of beinge but *mirandum et non miraculum*, in the nature of a wonder, and not of a miracle.

Thinkest thou (*Christian Reader*) that this *Discoverer* (or rather *Masker* comminge thus to play his part on the stage) meaneth good sooth, that behaueth himself so ridiculously in the very entrance of so waighty a matter: or that his intent is to bleare thy eyes of vnderstanding, with his colours of rhetorike, fyne quipps, & multitud of wordes & depositions: least you should se these works of god to his glory &



August. liber 3.  
de trinita.  
Daneus opus.  
184. f. c.

your comfort. But to come to the point: S.H. is very ignorant if he cannot see a difference betwene *mirandum* & *miraculum* for by *mirandum* is meant only a thing *admiratione dignum* worthy admiration, or to be admired, of which number who knoweth not ther be many works which be not miraculous. Ther was smal cause then why he should sport himselfe therewith and call it heere *a shift*, *a miserable shift*, and a little after *a sly silly shift*, seinge *Augustine*, and after him *Daneus* a man of great learning, put an apparant difference betwene *mirum* & *miraculum*, *a wonder*, & *a miracle*. According to whose iudgments I may well terme that eiection of spirits we speake of, *mirum a wonder* and deny it to be *miraculum a myracle*. Now if it so fall out that the *Discoverers* proceedings be answerable to his begining: his booke to his epistle, & his dealing concerning the matter of fact, to this in matter of doctrine: then may his booke be rightly called *a Discouerye*, not of a *pure play*, but of his owne inward and secret corruption (aswell mallice as ignorance) which no doubt he greatly desireth shoulde be couered. But let vs heare what he saith further against this *silly shift* of mine.

pag 4.

What dull conceites (saith he) had the rulers of the Iewes, that they could not see this *sly silly shift*, to deprave the miracles of our Saviour Christ, and to tell the people there was no iust cause they should beleue, that our Saviour was the sonne of God: in doing such mighty miracles among them: the cheif one whereof was casting out of diuels: by reason that action was but *mirandum*, et non *miraculum*, a strange thing for silly people to wonder at, and not a myracle, to inforce them to beleue.

In my apologic

The *Discoverer* might haue remembered that I doe not affirme that the casting out of diuels performed by Christ, was by fasting & prayer, and so *miranda*, et non *miracula*: but the contrary (euen there where I treat hereof) to both these. To cast out diuels (say I) by a word, so as one no sooner commaundeth the spirit to goe out, but forthwith he departeth as Christ and his Apostles did, is not only a myracle, but of them the greatest: but by the meanes of prayer and fasting to dryue out Sathan; or rather to intreat Christ (to whome all power is given in heauen and in earth) to cast Sathan forth, is *mirandum*, non *miraculum*.

Had these words of mine bene spoken to the *Pharises* could those dull conceyted Rulers of the Iewes haue thence taken occasion to haue depraved our Saviour his casting out of diuels? Sure one wold thinke they serued rather to the magnifying thereof, Now if the *Discoverer* could proue, that Christ did cast forth wicked spirits by fasting and prayer, or yet his Apostles, then indeede for as much as I houlde all eiection performed by them to be miraculous and yet houlde that it is no myracle, when Sathan is expelled by prayer and fasting, he shoulde conuince mee otherwise he doth but tryfle and abuse his Reader



der in causing him to spend his houres in such vayne ydle and vnprofitable discourse as concerneth nothinge the matter in question neyther toucheth his aduersary any thing at all.

Hee proceedeth. *There is a place saith hee in the last of S. Mark. wherein they mightely please themselves, and taking it as a rod of defence to mayntayne their cause, it proues in handling a serpent that deuoureth them vp, the wordes are these: These signes shall followe them that beleue in my name they shall cast out dyuells, and shall speake with newe tongues &c.*

This is a meere slaunder for it is as farre from mee and euer was from alleadging this scripture in my defence, as it is from takinge vpon me to worke myracles, and I will as soone doe the one, as the other. Howe this scripture is to be vnderstood of such as had the myraculous faith, I haue shewed before against *Thyreus* and the papists peruertering it to their dispolesseing of diuels: and that it cannot be vnderstood of *all beleuers* as he expoundeth it.

But to procede. In steede of the author his name, wee haue in the end of the Epistle these twoo letters *S.H.* so that men may onely gesse who hath made the *discouerie*. VVere the truth on the *discouers* side, he woulde sure in playne and full letters haue sett to his name without staggering, and thereby intimated thus much, Looke what I haue sayd of counterfeytinge, and by *Darrell* or any other, I such a one: am ready to iustifie the same but the *discouerer* beinge priue to his owne false and corrupt dealinge. and fearinge least that woulde be descryed and come one day to light, thought it wisdom to conceale his name: who can tell also how the christian magistrat will take this, when he shall perceiue how greatly God is dishonored hereby and see the intollerable iniurie that is done first and cheifely to the Lord himselfe. who hath wrought these greate workes, and to whom greate glory and prayse is due for the same: secondly to those whom God (amonge others) hath vsed herein, and those vpon whom these workes were wrought, takinge away the good name both of all those and of others that I could name, as much as in him lyeth besides the greuious and causelesse molestation of many subiects in the land, and the wrong doune to them both in their iustice and good name. In this respect also there is cause why the *Discouerer* shoulde sett downe twoo letters, rather then his name: for it is good pollicy to preuent a mischeif, and cast for the worst.

There is no doubt but that *S.H.* stand for *Samuell Harsnet* chapline to the Bishop of *London*, but whither he alone, or his lord & hee haue discouered this counterfeyting and cosonage there is the question. Some thinke the booke to be the Bishops owne doing: and ma-



pag. 14.

ny thinke it to be the ioynt worke of them both. Of *Harsnet* I thinke men doubt not consideringe the two first letters of his name be subscribed. As touchinge his Lord and maister it is probable, seeing the booke is commonly called the Bishop of Londons booke, & that all or part of it was made by an high Commissioner such as the Bishop is, as appeareth by these words: *The author of the breif narration to drawe VS peradventure from dealing with M. Darrell*: nowe other Commissioner in no reason can it possibly be. For the Bishop of London it is that hath deposed and examyned I know not how many, and that is acquainted with euery quirk and corner of this cause, that hath managed this matter, that hath perswaded not only the rest of the high Commissioners, but the whole land also as much as in him lyeth, that all is but counterfeyting and knauery: but how truly he and his chapline say so, and what reward they both deserue at the hands of god, and men, for all the greate paines they haue taken in this behatte, dooth partly appeare by the premisses, and will (I trust) more fully be made manifest by that which followeth.

## THE FIRST BOOKE.

## THE I. CHAPTER.

*The number of such persons as are said to haue bene dispossessed, by M. Darrels meanes.*

pag. 5.

pag. 1.

*M. Darrell growing into some smal credit with the simpler sort: became very peart & proud. Something to this purpose he confesseth some thought that I did glory somewhat too much in the action of casting forth diuels. And a little after There are added in the end of the history of the boy of Burton these words viz. shortly you shall haue the true story come forth of those 7. in Lancashire that were possessed with vnclane spirits, and all seauen deliuered at one time by this man, meaning M. Darrell as he himself confesseth.*

Hereby the Descouerer laboreth to perswade the worlde that I did glory in the casting out of diuels as is playne by these words: *what M. Darrell tooke vpon him after this his second exployt, it may be surmised by glorying in the first.*

To the first of these I answered that I haue not altogether so deposed, as appeareth by page 277. of the *Disconery*. But admit it were so, and that some haue so thought of me as is layde, yet it followeth not their vpon, that I gloryed &c. for many haue misse conceaued the speeches & actions of men. when *Eliab Davids* eldest brother, heard the words of *David* concerninge the killinge of *Goliath* he their vpon thought, and said vnto him, that he was come downe to see the battle of pride and the mallice of his heart: and yet it was nothinge so. How oft did *Iosephs* brethren conceaue amisse of his speeches and actions? To the second I answer, that beinge examined by the B. of L. vpon my oath, whe-



## LYING DISCOVERY.

9

whither I thought that by these wordes *this man*, with the rest were meant my selfe: I answered affirmatiuely. And it being playne that he did meane me, (for who els had to doe with *Darling* & the 7 in *Lancashire*) how could I answer otherwis without periury? These words also we must remember are not mine but the printers, as I told the *Byshop* at my examynation, & at the same time condemned them greatly (both which the *Discoverer* I warrant you concealeth) how then doe they or my answer vnto them argue my glorying in the actiō of casting forth *deuils*? Let the *Discoverer* fram his argumēt & it may be he wil be ashamed of it. Moreouer were it that I did glory somewhat too much herein the same maketh not against the cause, but argueth only my corruption.

*Darrell* being sent for into *Lancashire* by one *M. Starchy* dispossessed in the said *M. Starchys* house seauen persons at one clap: viz: *John Starchye*, *Margaret Hardman*: *Elienor Hardman*: *Ellen Holland*: *Margaret Byrom* and *Iane Ashton*. And in the end of the discovery the *Discoverer* hath these wordes: vnto these notable exployts of *Darrells*, concerning *Mary Cowper*, *Katheryn Wright* the boy of *Burton*: and *William Somers* something might be added of his pretended dispossessing the seauen (so often mentioned) in *Lancashire*, out of one *M. Mores* examynation and confessyon touching that matter: his sayd examynation is in the *Registers* office to her *Majesties* Commissioners. And if any will take the paynes to peruse it, he shall finde that *M. Darrells*, and *M. Mores* course held with those in *Lancashire*, was as vayne & ridiculous as with any of the other.

We heare of *M. Mores* dealing and mine, about the (pretended) dispossessing of 7. *Lancashire* and in generall termes of the course we held with them therein, but from these first words vnto these last we heare not what they for their parts did, saue what is intimated by these aforesaid words: so as the reader knoweth not well what to make or thinke of them, of whom notwithstandinge there is oft mention made, and whither he should account them counterfeyts, yea or no. I desire therefore to knowe of the *Bishop* of *London* & *Harsnet* what their iudgments of these seauen whither they counterfeyted a possession or were indeede possessed: for one of these sure they did, because they were handled so like to those that are possessed, both in & during the time of their trouble (or so fayned) and at the time and instant of their deliuerance (or dissembled deliuerance) euery one of them crying aloud, being rent sore, and lyinge as dead, or seeming so to be, which are the signes of dispossession: Yea after also as wee haue heard in the story, either the vncleane spirits being gone out, returned vpon them all, seeking to recenter into them againe, according to the Scriptures, or some such thing they fayned. These thinges duly considered, it cannot be denyed but that either they were poss-

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pag. 2.

pag. 323.

math. 2. 41.



essed, or dissembled a possession. Yf possessed: it is to be hoped that they are now dispossessed, considering the signes of dispossession mentioned in the gospell were heard and seene at the time and instant of their amendment, and that since that very time, (being three yeares past) they haue continued free from being vexed by Sathan, as before they were, one excepted that is repossessed. The returne also of the spirits doth confirme their eiection. Yf thus it goe & haue gon with the 7. in *Lancashire*: then we see men may be possessed in these dayes and dispossessed, yea that the greatest part of the persons controuerted were so indeede, and did not faigne so to be as is pretended.

If they counterfeyted, why was not *M. Starchy* and some other about them, being so many, fetched to *London* by Pursuants or warrants, as well as sundry from *Nottingham* about *Somers*, & diuers out of *Staffordshire* about *Thomas Darling*? And why was there no commission directed to some in *Lancashire*, for the better inquirye into this counterfeyting, and sifting of those counterfeyts (if such they be) being 7. as well as one into *Darbyshire*, an other into *Lecestershire*, & 3. or 4. (I take it) to *Nottingham*, for the finding out of the counterfeyting of those foure there? Yf these haue counterfeyted with *Somers* and *Darling*, why were not they or some of them fetched vp and receyued into the *Bishop* of *Londons* house, and by his *Lordship* and *S. Harsnet* deposed and examined about their counterfeyting, as well as *Somers* and *Darling* their fellowe counterfeyts were? for marke what the Discoverer himself saith in the end of this chapter: touching all these (saying those in *Lancashire*) examynatiōs haue bene taken, & as well by the confessions of the parties, as by diuers other circumstances, it doth playnlye appeare, that all which was done betwixt *M. Darrell* and them was meere ly counterfeyted. I demaund now why these *Lancashire* persons were omitted? why their examinations were not taken, and they tried what confessions they would haue made, as well as *Somers*, *Darling*, *Kath. Wright*, and *M. Couper*. if these likewise meere ly counterfeyted. Surely me thinketh that if these 7. were counterfeits, the *Bishop* and *Harsnet* doe hereby greatly preiudice the cause they haue in hand, and themselves. for admit one or two of them were obstinate, and would not confesse a counterfeytinge, yet it may be some of them would. There are sundry of them, and they are not all sure made of one mould. Some of them also very yong, and it is likely they wold tel the truth moreouer it cannot be that the *Bishop* and *Harsnet* taking such great and long paynes about two yeares, day and night, to find out 4. counterfeyts, would haue passed by such a number of counterfeytes, so greate a pray as this was, if so be they were counterfeyts. And much lesse would they haue sought out one single counterfeyt *Kath. Wright* by



by name, haue depofed and examyned her (with fundrye others) for counterfeyting 14. yeares paff, and let all thefe alone with their counterfeyting about *three* yeares agoe, if thefe were counterfeyts as well as ſhe (is pretended to be) Againe if thoſe 7. haue counterfeited ſo that we haue not 4. but 11. counterfeyts, conſidering I dealt with theſe 7. as well as the other 4. why is there no mention made (not ſo much as in generality) of my *fraudulent practiſes and proceedings concerning the pretended poſſeſſion and diſpoſſeſſion* of theſe 7. nor any word vſed tending therevnto, as well as of *Will. Somers Thomas Darling &* the reſt euen in particuler and by name? Surely the *Diſcouerer* did greatly forget himſelf to mention my (pretended) diſpoſſeſſing of 4. only in the tytle of his booke, and in the firſt chapter of the booke wherein he treateth of *the number of ſuch perſons as are ſaid to haue bene diſpoſſeſſed by my meanes* to name 11. Beſides if thoſe haue counterfeyted ſeing then they are the greateſt part of the counterfeyts, and haue not at all bene dealt with for their counterfeyting, it is playne that the *Biſhop* and *Harsnet* haue but ſlightly ſhuffled and ſlubbered ouer the matter of counterfeyting wherewith they haue bene wholly taken vp a long time, and left their worke vnperfect: much like to an vnwiſe builder who not firſt ſitting downe and caſting with himſelf what his houſe will coſt him, falleth of building: but perceiuing after he hath builded a while, that he is not able to fyniſh that he began, is conſtrayned to giue ouer his building, whervpon all that behold it begin to mock him: or that fooliſh man which vnawares buildeth his houſe vpon the ſands, but afterwards perceiuing the ſame to be no ſure foundation, ceaſeth to build any further: for this cauſe I aduiſe them either to confeſſe the truth & giue glory to god, or els for ſhame to proceede on in finding out more counterfeyts, and add to the 4. they haue already thoſe 7. for all *eleuen* were handled alike: and their condition the ſame, yea ſomuch is in effect acknowledged by the *Biſhops* and *Harsnet* in this whole firſt Chapter of theirs, and in very many places of ther booke: otherwiſe all that heare therof will laugh at the, and their doting partiallity, that would be ſo hot and ſweat ſomuch about 4. and let 7. of the ſame counterfeyt condition paſſe & eſcape vntouched. Furthermore, if theſe 7. haue likewise counterfeyted, I deſire to knowe of the *Diſcouerer* who taught them ſo to doe, & that he make him knowne to the world, as he hath done the teacher of the other *four*, for why ſhould we not think that they likewise had an inſtructor, ſpecially ſeing 5. of the 7. were very yong, and their feyts as admirable & hard to be done as thoſe of the 4? my ſelf (we heare) ſchooled *Somers Darling Kath: Wright* and *Mary Couper*, and ſeing the 7. were handled alike to theſe 4. counterfeyts, and that I dealt with



the 7. as well as the other 4. and that 3. of the 4. were helped by the same meanes, viz. by prayer and fasting, or dissembled the same with these, it is in all reason likely, that if I instructed the 4. to counterfeit then I haue done the like to the 7. in *Lancashire* also: but considering I am not accused thereof, and if I were I trust they would cleare me themselves: it is to be thought that this notwithstandinge, I am free from teaching *John Starchy Anne Starchy*, and the other 5. who he is then that instructed them, it would be knowne. *John* and *Anne Starchy* with the rest would be deposed and examined by the *L. Bishop of London*, and made to tell who it was, what his name is, that beinge knowne the world might be better satisfied as touching their counterfeiting, and he whosoever he is, might partake with me in punishment, seeing he hath committed the like or the same fault. Lastly if *Io.* and *Anne Starchy: Margaret Hardman Elianor Hardman &c.* be counterfeytes, why are they not punished for counterfeiting, considering it is a fault deseruing very seuerer punishment, and not to be tolerated or borne with in any, much lesse whē so many conspire & ioyne together in committing this saide abomination. Thus you see (*Christian Reader*) in what straits the *Bishop* and his *Chapline* haue brought themselves on which hand soever they turne them, whither to the right or left. If they say the 7. in *Lancashire* were possessed, then wee heare what followeth therevpon: if they affirme they counterfeited a possession, (and the one of these as is afore shewed it is very certaine they did) we see they are little or nothing holpen thereby: the onely thinge I feare is that they will not be drawne to returne any answer herevnto at all: though I haue multiplyed my wordes, and enlarged my penne, and thereby wold prouoke them therevnto.

silence is best  
where answere  
cannot be made  
without a bran-  
ed conscience.

*Iane Ashton* is since fallen into the handes of certaine *Seminary priests*, and hath bene carryed by them vp and downe that country to sundry recusants houses (as certaine ydle men were wont to carry puppets) and by cunning counterfeiting of certaine fits & staying of herself by the secret directions of the said priests, she hath gotten god knoweth what: they by such lewdnes haue wonne great credit, but hir Maiesties subiects haue in the meane time bene shamefully abused.

825.1.

more fauor to  
priests then to  
ministers of the  
gospell.

Thus it is *Iane Ashton* being with six other dispossessed as wee haue heard, was after (embracing the popish religion) repossessed, & therevpon fell into the hands of certaine priests, who haue carryed her vp and downe the country, exercising and adiuring the diuell in her after their manner. Now I demaund of the *Bishop of London* why these *Seminarie priests* haue not bene in all this time committed to prison and punished as well as *M. More* and my selfe, for besides that they are priests, it is acknowledged (and it is most true) that thereby

hir



hir maiesties subiects haue bene shamefully abused, and further it is said that shee stayeth herself vpon their secret directions, whereby it shoulde seme (if one may beleue the Discoverer) that these preists haue taughte her to couerfyt, at least in part, why also is not this notorious couerfeyt punished, that hath had a principall hand in this abusing of hir maiesties subiects? but it may be she is no counterfeite, for it is saide that through the directions of the said preists shee hath gotten god knowes what: Imagine that it is the doing of some tricks, or as is saide heere the counterfeyting of certaine fits whether she will or not as Mary Couper is brought forth deposing, that certaine speeches of mine (principally) and of certaine women, together with her experience of the signes of possession in her brother, made her to doe that which shee neuer thought to haue done, and this whether she would or no, so as she could not re-  
frayne: no maruaile then though she haue not bene punished for counterfeyting, and this is the very reason why of 11. counterfeyts (as some call them) none haue bene punished for counterfeyting: no not Somers: who if it were so was an horrible blasphemmer, and otherwise most abominable.

pag. 3. 16.

OF THE 2. CHAPTER.

The occasion why M. Darrells dealing with Somers was called into questyon at Lambeth.

M. Darrell by vertue of her Maiesties Commission for causes ecclesiasticall being sent for, appeared before the L. Archbishop of Canterbury and others at Lambeth: from whence he was committed to prison, by reason of his absurd and vntrue (but yet very confident) assertions: giving thereby iust occasiō to suspect, that he was but a counterfeyt: & order was taken for the further examination of that cause, according to the vsuall course by the lawes of the Realme, in such cases provided. The issue whereof was, that vpon the hearing of M. Darrell, and the depositions against him in open court, before the L. Archbishop of Canterbury, the L. Bishop of London, &c. he the said M. Darrell was by the full agreement of the whole court, condemned for a counterfeyt: and together with M. More (his companion) who tooke vpon him to iustefy the said Darrell, had otherwise greatly misbehaued himself) they were both of them deposed from the ministry, and committed to close prison, there to remayne untill order were taken for their further punishment.

pag. 9

All I affirmed at my commitment was, that Somers had not counterfited: Let men nowe iudge, whether that be absurd & false 2. whether so to affirme be heresy: for I was committed to prison for heresy, & other heresy (I then vttered not) & not for teaching Som. to counterfeite: which fact was not the in questiō, no not vntil a month after I had bene in prison: yea by the discoverers owne words, (which be that I was



*committed to prison by reason of (or for) my absurd and untrue assertions?* it appeareth that I was not sent to prison: for the same cause I haue bene so long deteyned in prison viz. teaching to counterfeyte. 3 Let men iudge, whither for this *confident assertion* I deserued to be committed to prison. what order was taken and agreed vpon by some in secret, & whither the selfe same that after was put in executiō I knowe not: but that in the examination of this cause there was a proceeding according to the vsuall course of this Realme in such cases provided howsoeuer the Discoverer in generall termes affirmeth it, yet he maketh not the same to appeare in the particulars. Sir Discoverer you affirm indeede that I was iudicially proceeded against by due course of lawe and ordinary practise of the high commission court, according to the lawes in that behalf provided. I pray you therefore answer mee.

1 First whether doe you knowe, that it is the vsuall course and ordinary practise of that court to deny the cōpy of articles, or answers to men conuēnted into that court, whenas vpon their oathes they haue fully & directly answered vnto all such interrogatoryes, as haue bene objected against them? And if this be the due course & ordinary practise of that court: whether doe you knowe the same, to be according to the lawes in that behalf provided?

2 Item whether doe you knowe, that it is the vsuall course, and ordinary practise of that court, touching the examination of any witnesses against a Defendant, to send forth commissioners into the country, and to authorise any other persons to be commissioners, then such only, as hir Maiesty by her letters patents vnder the Great scale of England, hath appoynted high commissioners? And if this be the due course & ordinary practise of that court, whether do you know the same to be according to the laws in that behalfe provided?

3 Item whither doe you know, that it is the vsuall course and ordinary practise of that court, that the Commissioners, or other deputed by them, should menace witnesses called before them (as you your selfe Sir Discoverer did) with imprisonment, bringing vp to London, burning of their feete, or with some other kinde of vyolences in case they depose not to their humour and contentment: And if it be soe whether doe you know the same to be according to the laws in that behalf provided?

4 Item whither doe you knowe, that it is the vsuall course & ordinary practise of that court, to examine witnesses against the defendant, without giuing him notice of the time and place of their production, and so to haue them sworne *in absentia partis reæ*? And if this be the vsuall course and ordinary practise of that court, whether do you knowe the same to be according to the lawes in that beehalfe provided?



## LYING DISCOVERY.

15

Item whether doe you knowe, that it is the vsuall course & ordinary practise in that court, for such to examine witnesses against the defendant, as haue no authority to take depositions as you Sir Disconuerer did at London) And if it be so then whether doe you knowe the same to be according to the lawes in that behalfe provided?

5

Item whether doe you knowe, that it is the vsuall course & ordinary practise of that court, not to suffer the defendant to minister Interrogatories against the witnesses produced against him: And if it be so. then whether doe you knowe the same to be according to the lawes in that behalfe provided?

6

Item whither doe you knowe &c. that the defendant, whether he be an adulterer, an incestuous person, or periured person &c. for the clearing of his innocency touchinge the cryme objected, be not suffered to produce witnesses, and to haue them examyned on his behalfe? And if this be the ordinary practise of that court, whether doe you knowe the same to be accordinge to the lawes in that behalfe provided?

7

Item whether doe you know, that it is etc. To denye such as are accused of adulterie, incest, periurye, etc. to haue theyre proctors & Aduocates to pleade and defende their cause? And if it be so, then whether doe you knowe that the same is accordinge to the lawes in that behalfe provided?

8

Item whether doe you know, that it is etc. to condemne any person as guiltie of any offence, objected against him, vnder the mouth of two witnesses at the least, and them also to be such against whom by the ecclesiastical lawes no exception maye be taken? And if this be the course of that court, whether doe you know the same to be accordinge to the lawes in that behalfe provided?

9

Item whether doe you know, that it is ect. that *socius criminis*, be admitted for a witnesse against him, whom none but him selfe can accuse? And if it be the ordinary practise of that court, then also whether his testimony of necessitie must be *instar duorum testimoniorum omni exceptione maiorum*? And whether this be according to the ecclesiastical lawes in that behalfe provided?

10

Item whether doe you know, that it is etc. to deny vnto the defendant the sight of the depositions of such witnesses, as are produced & examined against him? And if it be, whether is the same accordinge to the lawes in that behalfe provided.

11

Item whether &c. to commit a minister of the gospell, or any other man to prison without bayle or mainprise, only for *absurd and vntrue*, though *confident assertions*? and if it be, whether do you know the same to be according to the laws in that behalfe provided?

12

Item



13 Item whether doe you knowe, that it is the vsuall course & ordinary practise of that court, to proceede against offenders in causes temporall? And if it be, whether doe you knowe the same to be according to the lawes in that behalfe provided?

14 Item, whether &c. to proceede to the condemnation of anye offender, by any other proofes, then such only as are warranted by the ecclesiasticall lawes of her Maiesties kingdome? And if it be, whether doe you knowe the same to be according to the lawes in that behalfe provided?

15 Item whether doe you knowe, that it is the vsuall course, & ordinary practise of that court, to pronounce any finall sentence, or definitive iudgment of condemnation for any offence to be committed by the defendant: otherwise then by publique reading of the same sentence in writing by one of the Commissioners themselues, the other his associats by their consents approuing the same: And if it be soe: whether doe you knowe the same to be accordinge to the lawes in that behalfe provided?

And where the *Discoverer* addeth, that the issue thereof was, that upon the hearinge of me, and the depositions against me in open court, I was by the full agreement of the open court condemned for a counterfeytte: and together with M. More deposed from the ministry, and committed to close pryson, there to remaine vntill order were taken for our further punishment:

I demaund of him who was present at this hearing: firste whether I vsed any continued speach then, saue one: and whether in the same I was not cut of. 2. whether being charged to teach Somers and M. Cooper his sister, Kath: Wright and Tho. Darling, I spake any thing in my owne defence concerning the 3, last, one word or two excepted, concerning Kath: Wright, which raysed vp collor in this *Discoverer*. 3. whether Th: Darling being in the court by the Bishop of L. commaundement, was heard to say any thing touching my teachinge of him, or his own counterfeyting, or not counterfeyting: yea whether euer he or any other affirmed that I taught him to counterfeyte. 4. whereas the depositions against mee were heard then to speake their fill, so the depositions (of the 17. taken by the 12. Commissioners) which are for mee, were heard to speake at all, either then or at any other time before, though I haue oft and instantly desired the same. 5. whether euer any one of my witnesses, (who haue hundredes to cleare me) were heard to speake either in court, or countre before commissioners. 6. whether if it be as I seme to intimate by these my demaunds, this hearing he speaketh of was likewise accordinge to the vsuall course by the lawes of the Realme in such cases provided yea or not



7. where he saith we are reserved for further punishment, I aske of him whether this be according to the lawes of the Realme, that we the accessories (if there were any counterfeyting) shall thus haue punishment vpon punishment, and the counterfeyts (if such they were) nor any of them, be punished at all: as it all the iniquity were in teaching to counterfeyt, and none in learning and practising the same: otherwise (sure) they should be punished as well as we, and not all the strypes laid vpon M. Mores back and myne. And where it is saide, that I was by the full agreement of the open court condemned for a counterfeyt, it is vntreue. Neither was that or any other definitiue sentence giuen of me. In the end we being commaunded to stand aside (as the manner is) were forthwith attē in the open court suspended, and commaunded to close prilon there to remayne till we should beare further from thē And so haue we done (saue that we haue not bene all this while close prisoners) wayting when we shall be heard according to the Queens lawes, and be either acquitted or condemned. More then this was not done, nor word saide.

They that ymagine Somers was not possessed, but did counterfeyt (saith the preface) doe by consequence deny the the soueraignty of our Saviour in that action. And one of the written pamphlets: to deny the work of the diuels and God in the dispossession of So: may seeme to be after a sorte to deny them in the gospel. Then followeth his confutation, Indeede if M. Darrells credit were as good in saying, that So: was possessed, & that by his and his fellowes meanes he was dispossessed: as the Euangelists and Apostles ought to be, when they tell vs of diuers that were possessed in Christs time, then their said collections were pertinent. Otherwise manye false knaues from time to time, hauing deluded the people with hipocrisy, and pretence of casting forth diuels, it is a suggestion of Sathan for any to collect that thereby the said actions of our Saviour: and his Apostles, are in any sort blemished: but let them rayle on. pag. 11.

If Somers were possessed and dispossessed (as I trust is made manifest) then are these their collections very pertinent though Darrells credit nor his fellowes, be any way to be compared with the Euangelists and Apostles: neither are the said actions of our Saviour and his Apostles in any sort blemished by these wordes, as this man suggesteth, no man so collecting: but a man would thinke rather that they be blemished, which will not receaue the possession and dispossession contended for notwithstanding it hath so great confirmation from the gospel But let them (saith he) rayle on. Is not heere very perylous rayling? well. If there be not heere, yet elswhere there is, wheteby they shew of what spirit they are. And this he doth by setting downe many rayling sentences (so termed by him) which are scattered here and ther through



out the *Narration* and *Praeface* to my *Apollogye*: Some of which I will repeate, but of the shortest for breuity sake.

222.

M. Darrell hitherto could not obteyne somuch as patient audience or any iudiciall course of proceeding. Agayne, their proceedings haue bene indirect, contrary to the royall commaundement of her Maiesty, her lawes and lawfull liberties of her loyall subiects, and agayne his iudges became parties, pleaders, and accusers: agayne M. Darrell and M. More are now imprisoned for giuing testimony to the truth. agayne let men beware in crediting false rumours against those holy men of god, who doe now or shall hereafter suffer in this holy cause. Agayne I would aduise them that slander this worke, and persecute the seruants of god without cause to take heed; least they be found euen fighters against god.

Thus we see what rayling the friends of this cause doe vse: let vs now consider, what rayling and scoffing (to let others goe) this man an aduersary to the cause, and great friend to counterfeiting doth vse: that so comparing the rayling together, we may the better discern of it, and of these raylers.

A Patorne of  
Harshnets and  
his Lord, and  
Masters sobriety

Open thine eyes  
then good reader  
and let thy  
conscience be  
Iudge who is  
the Rayler.

This casting out of diuels is discovered to be but a pure play, contayninge two principall parts of a vyce and a diuell, let them with all their iuglyngs drine out a melancholike spirit, out of any poore soule in Bedlam. Thus much for a taste of diuel driuers legerdemayne: open the curtaine and see the puppets play. M. Darrell is thought by some to be such a one that if hee met with the diuell, he was able to curb him. If M. Darrell will be a right Exorcist after the currant fashion among the Iesuits: if he want the faith of doing myracles, he may cast his capp at them meaning diuels. when Somers was dispossessed, the deuill was shroudly dressed, he was forsooth so extreamly tormented by the fasting, prayers, and preaching of M. Darrell and the rest, as he had no leasure to say what he must doe, or what he would do, but rudely without taking any leaue of them departed. The diuell was trickt with their conceaued prayers. One diuell would haue bene mad at the name of Presbyter, an other at the sight of a minister that will not subscribe, an other to haue seene men sit or stand at the communion. And whoe knoweth whether in time, the naming of a presbitery would not haue had the vertue of a popish relique, as well to cast out a diuell, as to disclose him. If their schollers be of the new cut: they cry, they wallowe, they foame, and shew the signes mentioned in the Scriptures. There Exorcists for want of worke are drinen to their shifts, and like Tinkers walke vp and downe from place to place, seeking to be ymployed. Two points serued his turne instead of iugling sticks, heere is fast and loose as the Egyptian listeth. If the resemblances of Darrells practises to Pedlers be not fit: then as you remember Somers and Darrell colluding together, thinke vpon the pretty feates betwixt Bankes and his horse. So skilfull a catt is Darrell in hunting Darlings mensse. here vnto



vnto add that he calleth vs diuel slingers, Imposters, iuglers, absurde mates cosoning marchants, false knaues, &c.

A great deale more there is of this stampe: yea the whole booke from the first leafe to the last, is written in such scoffing and raylinge characters, that it might seme rather to haue bene compiled by Nash Pasquil, or some Interlude-maker, then any other of sobriety & iudgment. But the stile is sutable to the matter. And so to returne vnto the former rayling, vsed by such as contend against counterfeyting, and for Som: possession: Let vs see what he inferreth & concludeth thervpon. First, that my friends in so doing shew themselves to be but children, which it is a shame for growne men to be: and that in these wordes *These are children indeede to what rypenes in rayling thinke you they will growe, by the time they be men?* To be perrilous children euē the children of the diuell: and this he doth out of Iames *It is true* (saith he) *There is a wisdom whose children by their outward appearance they may be well accounted. Of which wisdom S. Iames speaking saith. If yee haue bitter enuying and strife in your hartes reioyce not, neither be lyars against the truth, for this wisdom descendeth not from aboue, but is earthly sensuall, and diuelish.* pag. 12.

I answer him, and vpon occasion of his owne rayling and scoffing, retort this scripture vpon him thus. If it be a truth (as it is most true) that *Som. Kath. Wright, and Darling* were possessed and dispossessed, that neither they nor *Mary Couper* haue counterfeyted, that my selfe haue taught them no such thing: which this Discoverer auoucheth and contendeth for as a matter of truth, then forasmuch as he hath bitter enuying and strife in his harte for the falshood (whereof *S. Iames* speaketh, as the wordes following doe shewe: for contentiō for the truth is lawfull and commendable) as appeareth by his tongue and pen, and is a lyar against the truth: It must of necessitye therefore be, euen by the testimony of the spirit of god, that this Discoverer and such as he, are the children of this earthly, sensuall, and diuelish wisdom: out of his owne mouth then let this man be iudged.

Pro. 13. 23.  
Iere. 13. 2.  
cor. 13. 8.

OF CHAP. 3.

*How M. Darrells frendes haue sett out the pretended dispossessing of W. So.*

The Disc. telleth vs of certaine counnterfeyts, as of a maid of Chester of one Mildred the base daughter of Alice Norrington: of a Dutch man with some others. Ergo concludeth he, *Somers* is a counterfeyt, & that superexcellent wonder which *M. Darrells* fauourers, euen those of the over-worne Consistoryan faction magnisye somuch is a counterfeyt and lewde practise.

Considering



Narratio u in  
the answer to  
the 1. obiection.

Consideringe this very obiection is answered, and the absurditie thereof shewed in the narration, this man who taketh vpon him to confute that saide treatise, shoulde rather haue shewed the weaknes of the *narrators* answer to this sayd obiection if so he could: then haue taken vp that stale obiection agayne. The *narrator* hath here tofore answered this argument thus: *this followeth not, for we may with as good reason saye many haue not counterfeited, therefore Somers did not counterfeit 2. there could neuer any man counterfeit such thinges as Som in truth hath done.* Hereunto I add, that *Somers* counterfeitinge followeth not here upon, except these thinges withall be true. first that this *maide of Chester Mildred the Dutchman* ct. counterfeited. Secondly that *Som.* & they carried themselves alyke: for if *Sommers.* were handled after a different manner from them, what letteth, that he might be no counterfeit. although they had countdrfeyted? Before then this argument be of any force, the *Disc.* must shewe: that those *Englysh* and *Dutch* folkes he mentioneth, had a variable swellinge runninge all alonge their bodyes. and so of the rest of the rare accidentes whereof concerning *Som.* we haue hearde: neither of which he hath perfourmed: And then also it followeth only probably. Againe, if this be a good reason, then is this also: *I. N.* publyshed a booke stuffed full of vntruthes. wherevpon it was called a legend of lyes: therefore. *S. H.* the publysher of this booke, hath so done.

Moreouer it is certaine that all those the *Disc.* here setteth down for counterfeits, did not counterfeit, yea I thinke none of them the *mayd of Kent* excepted. For the *mayd of Chester*, it is well knowen and so many, that shee counterfeited not. And howe doth he proue the *Dutchman*, (concerninge whose possession and dispossession there is a booke printed,) to haue dissembled? forsooth *Samuell Harsnet* sayth so a substantiall prooffe, and worthy argument sure. He himselfe confesseth that the *Maier of maydstone* (a towne in *Kent*) *Nicasius Vandereschure* (the minister of the *duch church* there) (and *Iohn Stikelbowe*, with dyuers others did subscybe to that pamphlet as he pleaseth to cal the booke atorefaide. The question and doubt nowe is whether we shall beleue this single man, and such also as we shal heare, or these other which I knowe not how many more. After this manner he proueth the rest he nameth to haue counterfeited. Although these had counterfeited it maketh nothing against vs, as hath bene shewed: yet who that is wise will beleue this mans report (for other prooffe haue we none,) that they counterfeited, seeing he doth intimate no lesse by *M. Throckmortons children*, whose vexation by *Satan* was so manifest and notorious? for marke what is sayde pag. 93. moreover he had hearde and read (meaninge *Som* who suerly studied the arte of counterfeitinge) some

parte



parte of a very ridiculous booke concerning one M. Throgmortons children (supposed to have bene bewitched by a woman of Warboysse (wherby he sayeth that he learned some pointe, and was not ignorant as fitt occasion served, to ascribe what he list to witches. And this againe the Disc. telleth vs in the person of Somers.

It is twine affirmed that Som. learned some points from M. Throgmortons children, they therefore it is to be thought did counterfeit, for from whome are counterfeyt trickes to be learned but from counterfeyts, and such as haue that skill in those worthy feyts, as they can act them themselues? And in particuler it is said, that from them hee learned to ascribe what hee list to witches: viz. as they had donne before him. Agayne the Disc. denyeth that they were bewitched: for if they were but supposed to be bewitched, then were they not bewitched indeede. And yet it is manifest by many of their ipeaches and actions (mentioned in the printed booke concerning the witches of Warboysse specially by their crying out vpon Alice Samuell the witch, they seemed so to be. And therefore if they were not bewitched & vexed by the Deuill they counterfeited. In a worde looke into the printed booke and you shall fynde, that if they were not vexed with vncleane spirits, they were most notorious counterfeyts, and such as before them neuer were, but saith the Disc. they were not bewitched or tormented with euill spirits: confederating with some wicked man or woman there abouts ergo conclude I counterfeyts, and so indeede the Discoverer meaneth: yet he thought it best and most for his safety becauf they were the children of an Esquier, not to say so in playne tearmes: as he doth likewise by M. Starchyes children in Lancashire. He nowe that would fayne haue the world deeme these for counterfeyts, (though for shame he dare not say so) considering whose children they were, the number 5. the tyme they were afflicted, aboue 3. yeares, their age being some of them about 9. or 10. yeares old, the sundry impossible thinges to be counterfeyted donne in appearance by them. as their supernaturall swelling in their bodyes, &c. their supernaturall strength, knowledge, whereby it came to passe (to let other things goe) that one of them (M. Ioane by name) foretould that there should be twelue of them which should be bewitched in that house in one sort or other and named them all, being all weomen kind, and seruants in the house, herself and her sisters being fyue of the number, all which proved afterwards very true, for they had all their seuerall greifs, and most of them afflicted in the same sort and manner as these fyue sisters were: & furthermore that those seruants that came in their places, for the most parte of them were afflicted in the like sort as the other, for the space of two years together: and that besides two of them M. Ioane and M. Iane Throgmort

pag. 9.7.

the printed booke fol. 20.



the printed bok.

ton were at the Assises at *Huntington* scene of the *Iudge* and *Iustices* in  
 diuers fits, and *M. Iane* in her fit set in the court: both of them before  
 such witnesss greuously tormented, most pittifully to be bould: And lastly  
*Alice Samuell* (together with her husband and daughter) was not on-  
 ly found guilty by the Iury of bewitching them, but besides did her-  
 selfe at her execution confesse that shee had bewitched them, and sente  
 her spirit to torment them: Considering (I say) these thinges, and that  
 these (with other) proofes, presumptions, circumstances, and reasons, pro-  
 uing their bewitching and vexation by the Diuell were at large deli-  
 uered before the Iudge, and therefore vpon oath: and after published  
 to the world, and knowne (as it appeareth) to the Discoverer, what  
 a shamefull thinge is it, and intollerable injury donne to those gen-  
 tlewomen, and their parents yea to the Iurors and Iustices that con-  
 demned the witches, to affirme (in effect) and proclayme to all men,  
 that they counterfeyted? And me thinketh one should not deale  
 thus, and that aduisedly, except he thought that there were no witc-  
 hes, nor diuels, or at least that the diuels haue no power to torment  
 men in their bodyes. But he that will not haue these, to be bewitch-  
 ed, but counterfeyts, (from whose counterfeyting *Som.* learned some  
 of his tricks, and so not all of them from me) let him tell me in good  
 earnest in his reply (if he be not ashamed to make any reply) what he  
 thinketh of the *Iaylor* his man of *Huntington*, for seeing he was in all  
 respects handled as the *fine* children were, it is to be thought that if  
 they were not bewitched nor vexed by the diuell, but did counterfeit,  
 it was so likewise with him. That he was handled alike to them, and  
 therefore their condition alike, appeareth by the euidence of the sayd  
*Iaylor* (vpon his oath) gaue, which is set downe in the booke entitu-  
 led, *The Arraignement and execution of the witches of Warboyse*: in thes  
 wordes followinge. Then the *Iaylor* of *Huntington* gaue this euidence: that  
 a man of his finding mother *Samuell* very vnruly whiles she was prisoner, at  
 a time chayned her to a bed-poast: wherefore not long after his man fel sicke  
 and in all respects was handled as the forenamed children were, with bea-  
 uing vp and downe of his body, shaking his armes, leggs and head, hauing  
 more strength in him in his fitts, then any two men had, crying out of mother  
*Samuell*, saying that she did bewitch him: and thus remayning in this extr  
 aordinary course of sicknes, about 5. or 6. dayes after dyed. If it fall out so  
 that he say that this man counterfeyted too, and learned so to do of  
*M. Throgmortons* children (as *Som.* did in part) I thinke all that heare  
 of it will laugh at his folly, And heere we may obserue how the *Dis.*  
 to prooue *Som.* a counterfeyt, beareth vs in hand, first, that *Tho. Dar-*  
*ling*, *Kath. Wright*, *M. Couper*, and the 7. in *Lancashire* were counter-  
 feyts, Secondly the maid of *Chester*, *Mildred &c.* In a worde, that all  
 vexed



vexed indeede by the diuell, on this side and beyond the seas, among vs and the papists were counterfeyts, *ergo* (saith he) *Somers counterfeyted*. And this is, his mayne and generall argument. The antecedent or first parte whereof I deny, and doe desire the Bishop and S. H. to proue that, and then I will giue them the conclusion, and all they contend for.

For-as-much as M. Darrells friends doe so oft alleadge Tertullian. S<sup>pag. 12.</sup> Cyprian. S. Ambrose. S. Austen. S. Chrysostome, with Prosper, &c. it is not amisse to heare what Kemnitius (writing against the counsell of Trent) saith of this point, *Exorcistas ct. They haue transformed their Exorcists into magicall Inchanters. In times past it was a peculiar giift to cast out diuells out of mens bodyes by the voyce of man, and power of god. And the same giift continued in the church in the times of S. Cyprian, S. Ambrose S. Augustine, S. Chrysostome, and of Prosper: Obsessi in templum adducebantur, et saepe communibus ecclesiae precibus liberabantur: The possessed were brought into the church, and were often-times deliuered by the common prayers of the church: postea illud demum &c. But afterwards (saith he) that giift ceased. If M. Darrell haue againe obteyned it, let him make much of it.*

The Dis. perceyuing that besides the holy scriptures, the auncient fathers are not only for possession in these dayes, I meane synce myracles ceased, but also for dispossession by earnest prayer: thought good to make shewe of this, that the testimonyes we alleadge out of the auncient writers are peruerterd, & make not for vs at all: & why? Kemnitius saith so.

I answer, Peter Marter as greate a diuine as he, (to let others goe) affirmeth the contrary, as before we haue hearde. where is now this argumente, yf I shoulde saye no more? but for our better satisfaction, let vs consider what Kemnitius sayth, and how trulye. The same giifte sayth he (meaning that power ouer vncleane spirits, giuen by Christs to his Apostles) continued in the church in the times of Tertullian Cyprian Ambrose. Austen, ct. Howe can this be so, seinge to cast out diuels as the Apostles did &c. by a worde is a miracle. & that miracles were ceased before there tymes? we may remember that when and to whom this peculiar giift to cast diuels out of the bodyes of men was giuen, then and to the same persons was there withall giuen, to heale euery sickness and euery disease. for as-much then as Tertullian Cyprian, Ambrose Augustine, Chrysostom, Prosper, had not the giift to heale sycknesses and diseases, to giue sight to the blyndect. It can not therefore be that these fathers had this Apostolicall giift, as Kemnitius affirmeth, & the Dis. woulde haue it. yea the thinge it selfe sheweth the contrary, and Kemnitius (& the Dis. with him) ouerthroweth him selfe in his owne

math. 10. 1. 8.  
mark. 3. 15.  
Luk. 9. 1.

words



ergo not by my  
saile.

Luk. 9. 1.  
actes, 16. 18,

actes. 19. 12.  
It is very likly  
also that vpon  
the shadowe of  
S. peter, deuilles  
went out, actes  
5. 15. 16.

wordes: The possessed (saith he) were brought into the church in the times of those fathers, and were often times deliuered by the common prayers of the church. Did the Apostles cast out Satan thus? or rather hauinge authoritie ouer the diuils, commaunded them in the name of Iesus to go forth, and immediatly they departed? yf these fathers had the same guifte wyth the Apostles, as is here affirmed, why did they not vse it in the same manner, and with like successe that they did. I meane, the present and speedy dellyuerance of the partie possessed: but cast Satan out after another maner, with more longer delay, greater helpe then euer the Apostles did or had. For howeoeuer there is not mention made in the scriptures of all those the Apostles dispossessed by farr, yet by infallible reasons taken out of them, it is cleare, that the Apostles did not deliuer any that were possessed by the common prayers of the church as it is here said of these auncient fathers, They had a more readie and easie way to driue out the vncleane spirit of what kinde soeuer it was. *et.* by a worde, yea some times lesse sufficed. which as it did more set forth their authoritie and power ouer wicked spirits, so it commended also their doctrine and ministrie, aboue this eiection of Satan by praier, especially beinge assisted therein by others. It can not therefore be that the Apostles did at any time dispossesse Satan by the publique praiers of the church as is here affirmed, and that truly, of those fathers. Nowe what doth these thinges argue but this, that howeoeuer the same expulsiō of Diuels out of mens bodyes continued in the church, and was in the times of *Tertullian Ciprian Ambrose Chrysostom &c.* yet the Apostolicall power ouer Diuels, was before those times gone, and no man then guifted with that power: If in these deliuerances by the publick praiers of the church whereof *Kemnitius* speaketh *Tertullian Ciprian et.* had any peculiar guift as it is here sayde: I demaund of the *Dis.* (for *Kemnitius* is dead, and he is of his iudgment otherwis he would not haue alleadged him) first, what this guift was, for the same that the Apostles had (notwithstanding they both say it) it is cleare it was not. 2. why rather one of these should haue a guift in casting out diuels, then the people or any of them that ioyned with them in such expulsiō, seeing the meanes whereby Satan was cast out was prayer, and that the people present, prayed & intreated god in this behalfe, as well as these their leaders, and their prayers were not in vayne, but as well preuailed with god, as the supplications & intercessions of their ministers: for what though percase the prayers of these holye men were more feruent, and by consequent auayled more with god, then the requests made by any priuate christian: shall we therefore ascribe such expulsiō of the diuell to one perticular man, and therewithall I knowe not what speciall guift therein? what is this



in effecte but to make the praier of the rest of gods people presente as speeches spoken in the ayere, and beatinge it, and such as god regardeth not? 3. seinge by the *Dis.* owne secret confession, men were possessed in *Tertullian Ciprian*, &c. there dayes, why not now? 4: Seinge in the dayes of these auncient fathers, men were dispossessed and Satan cast ovt by the prayers of the faithfull. why maye not men be dispossessed nowe vpon the vsinge of the same meanes? were the prayers of gods people then mightie with god to the expellinge of Sathan and are they of no force nowe? or rather is it impossible they shoulde preuayle so nowe, and in these our dayes, as the *Dis.* because *Kemnitius*. saith so, will needes haue it? In a worde, what letteth it that men may not nowe in this our time be dispossessed by prayer, or praier and fastinge as well as when *Tertullian Ciprian*, *Ambrose Chrysostome*, *Augustine* and *Prosper* liued. 2 seinge that in their dayes miracles were ceased, and an end put to them as well as nowe: and that these fathers had no more a guift to worke miracles, then M<sup>r</sup> More & my selfe, whome God hath pleased (amonge others) to vse in the lyke work. Theie questions I desire the *Disc.* to answer, and I will expecte it at his handes if euer he replie excepte he be contente in plaine & expresse termes to yelde to this truthe. And thus we see that rather then the *Disc.* will haue nothinge to saie against dispossession in these daies, he will bring vs yet the error at least of one man: & that he saith so it is inoughe (forsooth,) because he was otherwise greatly learned But howe proueth the *Disc.* this out of the holy scriptures? which seinge he doth not, nor I trust can not, it is because there is no light in him, yet wysely must we obserue here what *Kemnitius* error is, least we shoulde doe iniurye euen to the deade. Herein he said then very truly that *the guift is ceased*: and very fitly also against the Papist, (against whome he writ) whose *exorcists* challenge such a guift, where vpon as did the Apostles, so doe they adivre or charge the spirits to goe out, only herein he spake as a man and mistooke the matter: first in that he tooke *this guift* to continue in the church vntill and in the aforesaid fathers times. 2 in that he thought (as it seemeth) that there is no castinge out of Diuels now, becaus that *guift is ceased* for besides that extraordinarie and miraculus kinde of eiection of sathan, which beinge temporarie, continued only in the church whiles other miracles lasted, and together with them had an end, which was longe before some of these fathers dayes: There is an other ordinarie and perpetuall. viz. by prayer, or praier and fastinge. By this meanes and after this manner the aboue named fathers in ther times cast out diuels and not by any peculyar and miraculus guift bestowed vpon them, continuinge in the church vntill their dayes. And thus are or may be

Isa. 8. 20.



euil spirits cast forth at this daye. and whereas he scornefully addeth  
*If M. Darrell haue againe obtained it, meaning that peculiar guift to cast  
 out Devils, which the Apostles had: let him make much of it:* I in good  
 earnest answere, that as I haue no such *guift* nor yet any *spetiall guift*  
 herein aboue the least of my brethren or priuate christian: so neither  
 euer did I from the first time that I dealt in the dispossessione of any  
 arrogat any peculiar *guift* to my selfe. but haue from time to time cast  
 the lame as farr from me as I could both with my tongue and pen. 2  
 by the carriage of my selfe in this action I haue shewed no lesse. and  
 herein may all men be confirmed as by my whole treatise before con-  
 cerninge dispossession: so by that is he e aforesaide. Greatly then are  
 they to blame, which charge me with challenging I knowe not what  
*guift* in casting out Devils:

of chap. 4.  
 How M. Darrell  
 is made a fite  
 instrument to  
 cast out diuiles,  
 then many o-  
 ther.

#### OF THE 4. CHAPTER.

*M. Darrell did of his owne accord (after he was sent for by M.  
 Dee, & M. Starchy) acquaint one M. More with the mat-  
 ter, and obteyned him to be his compannyon in  
 that action.*

Hauiing shewed the seuerall occasions of that christian dutye I  
 performed to *Kath. Wright* and *Th. Darling*, but corruptly. he proce-  
 deth in the same vaine to the rest: & in the third place telleth vs how  
 it came to passe that *M. More*, and my selfe went to those in *Lanca-  
 shire*. VVhere he saith, that I went vpon the sending for by *M. Dee* and  
*M. Starchy*, he is deceaued. For a messenger comming vnto me frō  
 these, I refused to goe, & returned that for answer. About some 10.  
 weekes after (I thinking to haue heard no more of it) came an other  
 messenger with a letter from *M. Starchy*, wherein he was ymportu-  
 nate with me, beseeching me euen for gods loue to see his distressed  
 children, and an other from *M. Iames Ashton* a Iustice of peace there  
 by, declaring the manner of their handling, & requesting my paynes  
 to come vnto them. The next day (being the exercise day at *Asbby  
 de la zouch* where I then dwelt) I made this knowne to sundry prea-  
 chers, in number about 16. Their resolution was, that I should doe  
 well to goe, and withall they thought it fit (vpon the motion of one  
 of them, not of myne nor it *M. Mores*) that one of the company should  
 goe with me, to this end principally, that if it should please God to  
 prosper vs in that we went about, the same vpon our returne, and re-  
 porte might stand and be confirmed in the mouth of two witnesses.  
 And heereof there be many witnesses. And then I went not vpon *M.  
 Dee* his letter, so neither did I of my owne accord acquaint *M. More* (in  
 perticular) with the matter as the *Disc.* pretendeth. And therefore he  
 mistaketh or rather (I feare) wittingly misreporteth this whole mat-  
 ter



ter. But he proceedeth on, to the occasion of my going to Somers.

By the time that So. had his fits M. Darrell was of some name: and besides having a sister in lawe in Nottingham, one Mistris Wallis, she was not tongue-tyed, what a man her brother was: and thereupon being vrged by certaine weomen, she writt to M. Darrell a letter importing (saith Mistris Gray) that the Lady Zouch, she herself, and diuers other gentlwomen-requested him to come ouer to see the said Somers.

pag. 23.

Next to the name I had, the tittle tattle (forsooth) of my sister in lawe, and her letter importing as is heere specified, occasioned my going to Somers. But the truth is this. After So. had bene about a moneth very strangely and greuously afflicted, and that in such extraordinary manner, as therevpon he was suspected to haue an euill spirit within him causing it, Mistris Gray hauing read the prynted booke concerning Th. Darling, and of the aduice there specified that I gaue, made relation thereof to one Mistris Beressford, who tould her that I had a sister in lawe dwellinge in Nottingham. Heere-vpon shee was sent for, requested to write vnto me, for my speedy repaire to Som. She refused, saying that I would not come vpon her writing, but said she if you will write a letter vnto him, I will ioyne therein, and subscribe my name vnto it. Vpon this a letter was framed by one Syr Euan (as they call him) and subscribed by my sister in lawe, the tennor whereof was this.

Brother Darrell after most hartly manner &c. These are not only of my self to request you, but also all the whole towne of Nott, willetch you, & also M. Strilley to take somuch paynes as to come vnto vs to a yonge man for as by the letter hereinclosed, we think he is possessed of some euill spirit: which they hearing of that good guift that the lord hath giuen you and wrought mightely by you, we generally craue your presence and assistance with vs, which we will do to the vtermost of our powers. These are therefore to request you to take the paynes to come with as much expedition as possibly yee may, and thus the lord be with you assist and keepe you now and euermore. This second of Nouember 1597.

Vnder this letter were subscribed these fewe lynes following, which they ment by the former wordes, the letter here inclosed, conteyninge the speciall thinges which induced them to thinke that hee was possessed.

His mannner of taking is thus: sometimes it is in one place, sometime in an other: and when we charge it in the name of the father to auoyde, it tormenteth him, and he skriketh and cryeth, and after he is able to speake, he saith he did not skrike. And he saith he seeth diuers likenesses, sometimes a mouse, sometimes a dogge, and it perswadeth him to spoyle himselfe, and them that pray for him, and with other like perswasions to giue him a bage of moneye



monney, and fyne cloathes, aad to make him richer then any of the towne, if he wil! but one fortnight let him alone.

V Vith this letter came another to the effect aforefai-le from *M. Aldridge* the boyes pastor: when perusing this subscription, I founde diuers signes of poffession, whereof some are mentioned in the gospel, others I had obserued in experience: and questioning with the messinger, heard besides of his foming, casting into the fyer, extraordinary strength &c. I returned in answer that those thinges being true that they in their letter, and their messenger more at large related vn to me, the boy was vndoubtedly possessed with the diuell: and withal I aduised them to vse the meanes of fasting and prayer for his delyuerance from Sathan: but therein I said they were to spare me, for diuers reasons I rendred them, and to craue the assistance of others of greater guiftes and neerer them then I was. Heerevpon they did wright pretiently to *M. Iohn Ireton*. and *M. Iohn Browne*: the one beinge then from home, the other in his answer aduised them to send for me because of the experience I had aboue others. (besides he *M. Ireton* I meane wrote to me to the same end) vpon this *M. Maior* his letter was procured and sent to me, vpon the receipt whereof I went. For thus truly I thought, that forasmuch as sundrye of the inhabitants of *Nottingham* and among them his maister, his pastor, togeather with the magistrate who were interessed in the boy, called and desired my poore aduice and assistance, it was my part and duty to goe, and to yealde them my best assistance, contrary to that I had purposed and written before, as being called of god to that worke: and hereabout I consulted also with two godly & learned men then in *Asbby*: who were euē so also perswaded, and whose allowance I had in that I did. I went not then to *So.* vpon my sister in lawes bare letter, neither doth the same ymport as the *Disc.* vnder the name of an other reporteth but being instantly requested by such as you heare: and if *S. H.* stand for *Samuell Harsnet* as all men suppose and wherof there is no doubt then knoweth he the most of these thinges as well as I: yea almoste no man better: for besides that he hath heard(vndoubtedly) of these seuerall letters (*M. Ireton* his excepted) many times: he may remember, that he being a commissioner, among other intergatoryes, they had one concerning the occasion of my comminge to *Not.* and that *Mistres Gray* and *M. William Langford* among others being deposed and interrogated thereabouts, answered that *M. Maior* that then was (viz. *M. Peter Clarke*) did write vnto me to that end, and that ther-vpon I came: bending their speach to the said *M. Clarke* who was present, as being a commissioner, Indeede this part of their depositions was not set downe among the rest as I was shortly after credibly informed



formed. And now let others iudg of *M. Harfnetts* dealing herein.

It is by the way to be obserued that the *Dis.* himselfe (although in his scotting vaine) contelleth that *I* ran not of my selfe to *Som.* nor any of the rest *but haue bene sought vnto:* from whence a probable argument may be drawne, that *I* did not teach him to counterieyt nor any of the other, For if *I* had so done for gayning glory to my self in a feined dispossessing of him: surely (after so much paynes taken for sundry yeares together) *I* would in all likelihood haue winned my selfe by some odd practile and deuile or other into that action, otherwise what had his counterfeyting bene to me, or would haue advantaged mee more then an other? true saith the *Dis.* and therefore very cunningly you did so. For *Som.* hath deposed that these wordes you said vnto him in *Asbby* parke: *He also* (meaning my selfe) *tould me,* saith *Som.* *that he hauing a sister in lawe in Nottingham, one M. Wallys, I could no sooner name him when I should be thought to be possessed, but that presently and the rather by his sisters meanes, he should be sent for to come vnto me.* This our said meeting in the parke is hereafter ouerthrowne and therby it is manifest that no such speech was there vttered by me. But it is strenghtened by *Edmond Garland's* deposition: *Before M. Darrell was sent for* (saith hee) *I haue bene present twise or thrise at seuerall times, when Som. hath in his pretended fits vsed these words: Darrell, Darrell Darrell.* If the deponent meane of the first sending for me, that he de-  
pag. 8. 6.  
 poseth is false: if of the latter *I* yeald vnto it: but howloeuer he mean and others take it, it mattereth not, because it is playne by the premises that *I* went not to *Som.* vpon his naming me, but vpon other occasion, whereby the falshood of *Som.* deposition doth further appeare and *Garlands* also if we respect the end wherevnto it serueth. moreover had there bene any such compact betwene *Som.* and me, why went *I* not at the first sending for, being especially so solemnly sente for by a messenger of purpose, bringing with him a horse for mee to ryde on (to make sure *I* should come, as some percase thought) such a letter as we heare, and an other besides from *M. Aldridge?* But not withstanding this *I* sate still, and not only so, but returned besyds such an answer as wherevpon they write to two others as is aforesaid either of whose assistance had they of *Nott.* obteyned, we had neuer heard any thing of my teaching to counterfeyt. who can now in reason ymagine that there was any such compact? could *I* be sure that *I* shoulde be the second time intreated, hauing also denyed in twoe seuerall letters to deale in that action? Indeede it so fell out by the prouidence of god (who had therevnto appointed me) but in respect of men by chance. For thus it was. One of the *Earle of Huntington's* men, *Maist. Hoult* by name; being at *Nottingham,* the *Maier* toulde him of a pur-  
pag. 8. 9.  
 pose



pose he had to write by him to his *Lord*, to be a meane to me, to com-  
vnto them to a boy greatly distressed. *M. Hault* answered, that he th-  
ought that neede not, for that his owne letter to me woulde suffyce  
and preuaile so farr with me, his place considered. And herevpon the  
said letter was made, and sent by him, who was presently to come to  
*Asbby* to his *Lord*, remayning there, where my selfe also dwelt at the  
deliuey whereof he made this knowne vnto me. And thusmuch tou-  
ching the occasion of my going to *Som.* wherein through the vnrea-  
sonableness and wresting of my aduersary, I haue bene inforced to  
be longer then I desyred.

pag. 24.

*Hauiinge begun the studie of the law, he perceued therein such greate  
corruption, as he gaue himselfe to the studie of diuinitie: that so he mighte  
serue god and kepe a good conscience.*

The vse of this is to alienate the affections of those which be of  
this calling from me, and there withall from the caus it selfe. But God  
is my witnesse that I neuer affirmed any such thinge, neither did the  
same euer enter into my thought. The commō lawes I hold and euer  
did since I studied them, to be grounde vpon the lawe of god and  
reason, & to be of necessarie and singular vse in the common wealth  
so farr am I and euer was from condemninge the studie of them, farr  
therefore was that from me, the *Disc.* here suggesteth. Only this is  
true, that when the Lorde (who had longe before purposed to im-  
poye me otherwise, and in the studye of an other aw,) did draw me  
another waye, by layinge his hande vpon me, in causinge a strange &  
extraordinary sluggishnes to fall vpon me, being a student of the co-  
mmon lawes) euen then when I was most free and far from the sam-  
I thus thought with my selfe, and it may be I haue some times vsed  
wordes to this effect, that without all contradiction it were much be-  
tter for me, to spende my dayes and strength in the studie of the de-  
uine then humane lawe, and to be occupied and labour or worke vp-  
on the soules of men, endeuouringe theire eternall saluation: then a-  
bout the landes and goods of men and rightinge of the wronge, don-  
vnto them therein which only concerneth this momentary life, and  
reacheth not to the bodies of men, much lesse to there soules: The  
welfare and saluation of which next to the glory of god is only wor-  
thy to be sought and laboured for: all other thinges beinge mere tryf-  
les in comparison thereof. Besides considringe seriously of the afore-  
sayd hande of God, vpon me, and of the continuance of my very rare  
sluggishnes (the lyke whereto I thinke hath bene seldome founde in  
any,) notwithstandinge my earnest striuing against the same, I began  
to feare least I did kick against the prickles, and imagine that the lord  
sure woulde vse my seruice in some other thinge, and place me in an  
other



other standinge. And this ( I speake the truth in Christ, and lye not ) caused me to change my minde, and translate my studye from the law of man to the law of God, & not any corruption in the same that I perceaued.

*His friend forgetteth himself in affirming that M. Darrells life hath bene so searched into, for true it is that diligent care was had and commaundement giuen accordingly, that touching his conuersation, otherwise the apperteyned directly to his pretended course of casting out diuells there should not any one point be inquired into: neither was there, as by the acts in record it may appeare, and as it is supposed. M. Darrell will himselfe confesse.* pag. 25.

No verily, I am so farr from confessing this, that I am fully assured of the contrary. I haue bene very credibly informed of a serching after the life I led at Cambridge, and by page 95. it appeareth that vpon some inquiry, information hath bene giuen. How I behaued my selfe at Ashby and at Nottingham the Dis. himselfe may remember, that he and an other Commissioner deposed and examyned one Web his wife of Nottingham ( at whose house at my first comming I made my abode for a fewe dayes ) wherevpon and what moued her to intertayne me, what speeches in secret passed betwene her and me, what words I vttered in the prayers I vsed while I was there, or to this effect, and not concerning my casting out diuells or Som. counterfeiting or not counterfeiting, concerning which she could say the least of a thousand: And forasmuch as this fact of the Dis. was contrary to the commaundement giuen him, and that herein he and his fellowe commissioners went beyond the boundes of their commission, and that the thing he did is in it selfe most intollerable, I desire all men to consider of it, specially those that be in authority. But what hath the Dis. in all his searching found out? I aske of him whose oxe or asse I haue taken, or to whom I haue done wrong? if he can tell let him heereafter declare yt.

*But one thing is reported of M. Darrell, which passeth the rest, and maketh it probable (you may not doubt) that God hath geuen him an especiall grace aboue all other Exorcists, now a dayes to expell diuels. For they say that after a sort, he hath forsaken house, lands, and all for Christs sake: which being an Apostolicall resolution, why should not he haue that griste graunted vnto him? Indeede one is as true as the other.* pag. 26.

The reason why it hath bene said as is heere repored is, because for a preaching ministry sake, and so for Christ and his gospell sake, I changed my habitation: and when I dwelt in my owne house, & vpon my owne land, in my natiue country, among my kinsfolkes and acquaintance, to my full contentment and hartes delight for the thinges  
of



Math 19. 21.

marke. 8. 34.

marke. 8. 34.

Luke. 14. 26.

of this life, I (through the grace of god) left all these to my losse, & pitched my tent in an other coast, and hereof I am not ashamed. And why might not he who knew this to be true, say as is aforesaid? this the *Dis.* I corneth, being one of those that will neither enter into the kingdome of heauen, nor suffer those that would, He seemeth by his scornfull speeches following, to thinke that there is no *forsaking of house, land, and all to followe Christ*, but where one selleth house, lande, and all he possesseth and giueth the mony to the poore, according to the speech, of Christ to the yong man in the gospell, *if you will be perfect, sell that thou hast, and giue it to the poore*. But to let this error goe, what meaneth the *Dis.* to call this an *Apostolicall resolution*? It should seme the answer giue by *Peeter* concerning himself, & fellowe Apostles, *Behould we haue forsaken all & followed thee*. But the *Disc.* must knowe that all this resolution to forsake all and followe Christ is not proper and peculyar to the *Apostles*, but common to them with all christians, yea this resolution is so generall, as he that is not resolued to forsake house land, yea and his owne life also, and all to followe Christ and his gospell, (u) *is not worthy of Christ, and cannot be his disciple*. Thus saith our Sauour, (u) *whosoever will followe mee, let him forsake himself, that is, resolute with himselfe, or be willing and ready to lose or lay downe his life for my sake whensoever I shall call him there-vnto, which hee must dayly expect: much more house and land and all things besides: and againe, if any man come to mee, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his owne life also he cannot be my disciple*. And here-vpon ymediatly after, he compareth him that is not resolute and ready to forsake life and all, and to endure whatloeuere persecutions can befall him for Christ's sake, and yet professe himselfe to be Christ's, to a rash and foolish man, that be- ginneth, to builde, but is not able to make an end, and to an vnadui sed king, going to warre against an other, who will neither send embas sage and desire peace, neither yet is able to meete him that cometh against him: and then concludeth the same thus: *so likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple*. Yea obserue I beseech you heere, how by the next wordes following these of *Peter* (wherupon it must needs be the *Dis.* gathereth this reso- lution of forsaking all, to be *Apostolicall*) this is manifestly conuinc'd. For when Christ had vpon occasiō of *Peeter's* words, tould him & the other of his disciples, what reward they which had thus forsaken all & followed him should haue, that they should sit vppon twelue thrones & iudge the twelue tribes of *Israell*: there he sheweth that neither this for- saking of all, nor reward, is proper to them his Apostles, but common to others, saying: *And whosoever shall forsake houses, or brethren, or sisters,*



## LYING DISCOVERY.

33

or father or mother, or wife, or children, or lands, for my name sake, bee shall receaue an hundred fould more, and shall inherite euerlasting life. As if Christ Iesus had said, not only you my *Apostles*, but wholoener els shall forsake all to followe mee, shall haue the same recompence of reward with you. And this is expressly set downe by the 3. *Euangelists*, which argueth a greater ignorance in the *Dis.* From this resolution to forsake house, lands, and all for Christs sake. which I would be sorry I had not: he concludeth me to haue or to pretend to haue the *Apostolicall* guift, meaning, the same guift to cast out diuells and power ouer vncleane spirits, which the *Apostles* had. And marke what he addeth. *Indeede one is as true as the other.* But I say who shoulde knowe better then he, the one is more true then the other, and that the latter is as false, as the other is true. But to leaue my self. what saith the *Dis.* to many thousand (*a*) martyrs in former ages, who had not only this resolution, but did indeede forsake house, land and all yea their owne liues for Christs sake: were they all *Apostles*, and indewed with that *Apostolicall* guift, by a worde to cast out diuels, and by consequent to worke other miracles? Thus we see that whiles the *Dis.* in mockage blundereth out *Apostolicall* resolution, and *Apostolicall* guift, he deliuereth doctrines rather *Apostaticall* then *Apostolicall*, I meane, such as can in no sorte be drawne from: nor agreeing with their holy writings.

math. 19. 29.  
marke. 10. 28  
Luk. 18. 28.

By this worthy collection of the *Dis.* Latimer, Ridley, Cranmer, & those worthy men in *Q. Marys* time, the must needs haue the *Apostolicall* guift of casting out deuills, because they forsoke all for christ & his gospel sake

Will you knowe how he hath forsaken all to followe Christ? Hauinge two or three houses, and a litle land in Mansfield and elsewhere, left him by his father, he solde the same, and since hath liued vpon the monneye, (being as one of his friends saith) fise or sixe hundred poundes. If then to sell land and liue vpon the monney, be to leaue all, and followe Christ, and as it noate of one that can cast out diuels, wee shall not wante men of that trade: many vsurers in England will prooue good Exorcists. Pag. 26.

It is cleare that howsoeuer he doth not in plaine tearmes call me vsurer, yet he doth intimate somuch, and would haue men so to accounte of me, But I desire all men seinge it is not so, to be better perswaded of me, and not to giue eare to this his false reporte. True it is that after certaine shorte leases which my father left me were expired, (which were worth yearly three times more to me then my lād I fould that little lande I had, as beinge not able of the annuall rent there-of (specially in those deare yeares) to mayntaine my selfe and familie, hauinge 5. children. But it is as true, that presently with the same moneye I tooke a farme in *Asbie-delazouch*, and bought some store of sheepe, kine, horses, oxen, with other thinges appertayninge to husbandry, for the mayntenance of my houshold, which both religion and nature taught me to prouide for. And these thinges are well



knowne to many. It is plaine then that I neither fould my land to that end the *Disc.* pretendeth, neither being iould did *live upon the money*, that is, let it forth to vsurie as vsurers doe. I am sorry thus to trouble the world. with the readinge of my priuat affaires, but that the vnresonablenesse of the aduerlarie and his slanderous tongue doeth there-vnto enforce me, in the iust defence of mine owne innocencie. But hath not the *Disc.* here faithfully kepte his promise, in that he saide he would not meddle with my life: or is he not taken tardie, in that he saied he had not searched there-into.

## OF CHAPTER 5.

*How M. Darrell knewe Som. and the rest,  
to be possessed.*

ag. 2. 7.

M. Darrell affirmeth that Christ did not ordeyne any meanes to know who was possessed in the apostles time: but left that to be discerned by the manner of their fitts, and so framing his iudgment accordingly, he saith: that the only meanes whereby now men are discerned to be possessed, are: the signes which are mentioned in the scriptures.

acts 26, 16.

1. cor. 12.

math. 7, 15.  
math. 24. 24.  
& vers. 11.2. cor. 11. 13.  
chap. 4. 1.

I neither doe nor did say that the Apostles did by no other way or meanes discern who were possessed, then by the manner of their vexation by sathan, which he calleth heere *the manner of their fitts*, for it may be that some times they knewe somuch by some present and extraordinary guift, and so it is likely that Paule knew the Pythonesse to be possessed, and therefore I saide that the only meanes whereby NOW men are discerned &c. but this is it I say, that Christ did not ordeyne any such meanes, for then we shoulde haue it in the Scriptures, and such ordinance there I dare be bould to say we haue none. Besids what neede Christ to haue ordeyned any other meanes for the discerning of the possessed, seeing by their manner of handling in theyre fitts it was so manifest, and a disease so easy to be knowne, that the common people, yea euen the simple women could discern thereof, as hath before bene shewed: yea but saith the *Dis.* there is such an ordinance: for in the 1. to the Cor. Chap. 12. among other guifts, there is mention of one, called *discretio spirituum*, the discerning of spirites: which saith the *Dis.* was a measure of gods spirit to discern betwixt counterfeites, and such as were indeede possessed. But we must knowe that the holy ghost meaneth hereby an other manner of guift. (u) Beware (saith Christ) of false prophets, which come to you in sheepes cloathing but inwardly are rauening wolues. And againe \* there shall arise false Christes, and false prophets, and shall shew greatesignes and wonders, so that yf it were possible they should deceaue the very elect, And S. Paule speaketh of (v) false Apostles which were deccipfull workers, transforming themselves



lues into the Apostles of Christ: and of Sathan his ministers, transform-  
 ing themselves as though they were the ministers of righteousness. And S.  
 John saith thus: Dearly beloved, beleue not euery spirit, but try the spirits  
 whether they are of god: for many false prophets are gone out into this world.  
 All these beare the world in hand that they haue the spirit of god, and  
 teach the truth, or true and only way to saluation, whereby they de-  
 ceauie many, and yet it is not so. He now that is in-abled of god to di-  
 cerne the false prophets, and false Christs, from the true, and put dif-  
 ference betwene (v) the spirit of truth, and \* the spirit of error: he I say  
 and all they haue this guift, called the discerning of spirits: which is com-  
 mon to all the elect. But he that herein hath an excellency and sharp-  
 nes to discern the same aboue others, may fitly be said, and I thinke  
 most properly, to haue this guift, In this guift Peter ( as it is proba-  
 ble ) excelled Philip in discerning of Symon Magus. This guift they  
 also may be said to haue, which can best discern betwene those who  
 though they preach the truth, yet they mingle the same with vayne  
 and vnprofitable doctrines (which Paule calleth fables, prophane & oul-  
 wyues fables, prophane & vaine bablings, folish & vnlearned questions et.  
 bidding vs to stay such doctrines, to put away such, to auoyd such, and  
 to seperate our selues from such teachers: ) and those which be good and  
 profitable vnto men, the wholesome words of our, Lord Iesus Christ, & the  
 doctrines which be according to godlynes. This is it that the spirit of god  
 meaneth by the discerning of spirits, and not a guift or measure of god's  
 spirit, whereby to discern betwene counterfeyts, and such as were indeede  
 possessed, which neuer any dreamed of before the Discoverer. And no  
 maruaile. For there is no such difficulty to discern betwene count-  
 erfeyts and the possessed indeede. VVhosoever looketh into the gos-  
 pell and considereth of the manner of their vexation by Sathan, who  
 are there saide to haue bene possessed may easily knowe when one is  
 possessed. No phisitian can so easily and surely discern the disease of  
 his patient by pulse, vryne, and other signes: as a christian man of vn-  
 derstanding, may by the signes of Sathan his possessing one, discern  
 of possession. And reason will teach men to discern of counterfey-  
 ting viz. whether those thinges they behould can possibly come ey-  
 ther from nature, or arte.

It is also to be obserued that the Dis. speaketh of the time past,  
 and not of the time present: It would be knowne (saith he) what that  
 guift WAS. he doth not say, what that guift is, and againe, a guift to  
 discern betwixt counterfeyts, and such as WERE possessed, he saith not  
 such as are possessed: whereby it is playne that in his opynion this gu-  
 ift whereof he speaketh is gone, so that none is now able to discern  
 betwene a counterfeyt, and one possessed: Howe is it then that the  
 Disc.



Dis. taketh it vpon him to iudge that Somers and the rest be counterfeites. V What fooles doth the Dis. make of men? and what a difficult thing is it forsooth to iudge in this case? Surely he thinketh that none can be now possessed, and then no maruaile though his guift be withered, for to say (men at this day being possessed) that none can discern, whither they counterfeitte or no, it is too absurd to speake of.

## OF CHAPTER 6.

Of M. Darrell's knowledge. who sent the diuell into Somers and the rest.

page 36,

All the diuels that M. Darrell hath herberto encountred, were sent by witches (as it seemeth) into his patients. Whether witches can sende diuels into men or weomen (as many doe pretend) is a question, among those that write of such matters: and the leaener and sounder sort doe holde the negative, against whome Thyrens opposeth himselfe, and with Thyrens M Darrell.

Iob, 2, 10,

chapter 3, 6.

It is the Lorde (if we speake properly) that sendeth diuels into men. Shall we receaue good at the handes of God (saith Iob) and not receaue euill? meaning, the euill of punishment. And the Prophet Amos Shal ther be euil in a citty & the Lord hath not done it? That then I mean and asseme is this: that Sathan being sent of god and so permitted, to enter into one, as sometimes he was into Darling Somers &c. the diuell being thus sent, stirreth vp the corrupt affections of some, with whome (as I may say) he hath some familiarity, and laboreth to bring them to hate that same persō, and in that hatred, after their accustomed manner, by him or his ministry to be reuenged of the party. And whereas without this, he is to enter into and possesse the said person, and will: yet taketh he oft this course, that thereby he may draw men to synne, which is the very worke and labour of his handes, and (as by his practise it should seeme) to shame and punishment withall: for not only with our afflicted persons, but others also, as one Margaret Herison of Burnham vlp, (concerninge whose vexation by Sathan there is a booke printed) M. Throgmorton's children, with sundrye more, either possessed, or otherwise vexed by him, the diuell so ordered the matter, as that the party, or parties, whome he had before stirred vp to ioyne with him in the afflicting of them, he discovered and made knowne to the worlde: and this wee may well thinke hee doth to this second end, because it is his manner to bring one first to synne, and the synne being perfected, to chasten them to shame and punishment, as he did by Iudas, neither is it to any purpose to object that witches are very simple folkes, and know not what belongeth to possession: for that they direct not the spirit thereunto, but speake only



only to their spirit or familiar, of tormenting the party whome they hate, ( as appeareth by their confessions ) the diuell of his owne accord entring into the parson to be possessed, vnto which fact and seruice the lord himself hath indeede appoynted him. And where the *Dis.* saith that the *learneder and sounder sort doe holde that witches cannot send diuels into men,* if he vnderstand not by that he calleth *sending,* as is aforesaide, he saith nothing against me, nor to the matter: but if so as I ymagine he doth, then I demaund of him, who I know consenteth heerein with these greates learned men: why witches and their familiar spirits may not alwell agree together in this speciall case as in others where Sathan killeth men, or beasts, or strangely vexeth them by some externall operation, which we call witcheryes? seeinge all is meere a tormenting of the body by Sathan, the difference lying in the manner of it, which I trust is by the witch left to the will and discretion of the diuell: as this latter we all knowe is confirmed: by the confessions of thousands of witches and that in all ages from time to time, so is this other also by the confession of some. Yea but saith the *Dis.* to obiect the confession of the witches is to no purpose, and is already answered by the former learned men. His words be these: *And touching the confession of the witches themselves: that may be lesse well inough to such learned men as haue written sufficiently of it.*

pag. 39

I desire now to know of the *Discoverer* who haue made answer to the confessions of the witches themselves, but they that hold that there are no witches as *Wierus* and *Scot*, which are the *sound and learned men* he here speaketh of, for these men maintayning this false position that there be no witches, must needs answer to the confession of the witches themselves: which euery one would obiect. And this saith he these learned men haue done *sufficiently*: whereby it is playne that this man is of the same opinyon with them. But he thought it wisdom not to say so in playne termes, least he should prouoke the reuerent Iudges of the land against him, for that so saying he made them guilty of innocent bloude.

It is to be remembred that howsoeuer in plaine and expresse wordes the *Disc.* doth not affirme, that none can in these dayes be possessed, yet in effect he doth it vnder the name of *Kemnitius*: So albeit he doe not saye that none can be now possessed with diuels, yet consideringe his couert carriage of him-selſe there-in, not once grantinge ( I warrant you ) in all his greates volume any such thinge, and that he will haue all the possessed persons among vs and the Papistes also counterfeits, as appeareth by this his first booke, who can coiecture any other, but that he holdeth, that none can be at this day possessed? In like-sorte I say he doth here by witches, not plainly de-



nyinge any such to be, but secretly insinuatinge as much to the reader Thus wee see he doth deny (but couertly dispossession of diuels. 2. possession with diuels. 3: all compact with diuels to the hurt of others If he procede but one stepe further, it wil be couertly to the denial of diuels. VVell this I dare be bould to say of the Disc. whosoever he be: that howsoever he professe that he beleueth in god, and that there are diuells, yet by this very worke of his, (this Discouerie. I meane) he denyeth both.

## OF CHAP. 7.

## OF THE CAUSES PRETENDED, WHY MEN ARE POSSESSED.

*Alyce Goodrig of Staphenhill in Darbshire. hauinge a spirrit called Minnye in the likenesse of a dogge, partie colored, red and white, did sende the same to torment, Thomas Darling: the seauen in Lancashire were (as it semeth) possessed by the meanes of one Edmond Hartley. and a little after: But Thomas Darlinges veniall sinne exceded the rest: for he meeting Alice Goodrige in a coppice, did let an escape (as the booke termeth it which shee takinge to be done in her contempt, vsed these wordes, Gip with a mischise and fart with a bel, I will goe to heauen & thou shalt goe to hel. And there-vpon her Minnie entred into him.*

Howsoever the Disc. derideth this reported in the booke of Darlinge. and no maruell, seeinge he is perswaded that there are no witches: yet there is in reason (how strange, and incredible so euer it seeme to carnall reason) to perswade vs to receiue it for a trueth. for first we haue Alice Goodrige the witch confessinge this of her selfe and that sundrie times 2. the circumstances mentioned in her confession are true. vpon such a day sayd she, I met Darlinge, in such a place or wood called the coppice and the boy leting an escape, as the booke termeth it, I mistaking the boy for one Sherrats boy, who had before broken me a basket of egges vsed these wordes: Gip with a mischeise &c. and there with-all bad my Minnie goe and torment him: who after returninge vnto me, said he had done soe. Consideringe now that it is very true and knowne so to be to others, that this Alice met Darlinge vpon the daye and in the place named, that Darlinge then and their did, and Sherrats boy also before, as is here specified, and that she vsed these wordes aforesaid, and lastly that the very same night Darling began to be sicke and so continued worse and worse, vntill it was as euident as the daylight at noone, that he was tormented by the diuell: who (I say) consideriug these things, can in reason otherwise thinke, but that shee saith truly concerning her sending of her Minny to torment Darling. As then it is certaine, yea so certaine as without blushing it cannot be denyed, that Darlinge was tormented by the diuell, so it is hereby very playne that Alice Goodrige did thereabouts confede

pag. 37.

pag. 41.



confederate with her familiar spirit. Moreouer in that we reade the like of others we are thereby to be confirmed herein. *Alice Samuell* a witch of *Warboyse* confessed (as is set downe in the printed booke) that shee sent her spirit called *Pluck*, to *M. Throgmortons children*, and willed him to goe and torment them. And that they were tormented by the diuell, euen 5. of his daughters, it is notoriously knowne, and so generally receaued for truth, as the *Dis.* himselfe dareth not deny it, though fayne he would, as appeareth by his nibling at them. If this now were true, that *Alice Samuell* saith of herselfe: why shoulde not the like confessed by *Alice Goodrige* of herself, be also true? And yf the one of these strengthened especially by sundry circumstances we can all of vs beleiue: why should we not credite the other also, confirmed by as many, yea more and as strong circumstances as the other? But what is it that offendeth the *Dis.* somuch and maketh the confession of *Alice Goodrige* so incredible, yea ridiculous vnto him? doth this offend him, that shee sent her familiar spirit to goe and torment him? or this, that she was so malicious and cruell vpon so small occasion? or this, that her spirit was in the forme of a dogge? or this, that her spirit had a name, (viz. *Minnny*) agreed vpon I meane betwixt them? or this, that the deuill did vsually (as it should seeme) appear vnto her like a little dogge? or rather all these, and especially that any man or woman should haue such familiarity & entercourse of speach and thus compact or confederate with the diuell? Least these should be as stombling blockes in our way, as it shoulde seeme they are in the *Discoverers*: let vs add to that is aforesaide, these twoe thynges. First, that this last, which is the strangest and indeede all in all, is according to the scriptures: and that some of these rest haue likewise in the generall, though not in the particuler, confirmation from the holy scriptures, for by them it playnly appeareth, that among the sonns and daughters of men, there are some which haue familiarity with diuels, haue speach and compact with them about this and that action. Heerevnto serueth that in the first of *Samuell*. where the witch that *Saule* repayred vnto, is said to haue a familiar spirit. And in that the diuell at her call, appeared vnto *Saule* in the likenes of *Samuell*, and had speach with him: what should let vs to thinke, that if not always yet sometimes, and when she would, the diuell appeared vnto her in this or that forme and had speach with her? Furthermore in that thes are said to worke with spirits, we are thereby to learne that the diuell and they confederate in the same workes, and therefore (no doubt) this phrase or manner of speach is vsed. Yee shall not (saith *Moses*) regard them that worke with spirits. And againe if any turne after such as worke with spirits. The second thing to be obserued is, that not onely

The Arraignement  
& execution of  
the witches of  
warboyse.

chap. 28. 7.

Levit, 19. 31.  
Lev, 20. 6.

Alice



*Alic Samuell* but thousands other haue confessed the like, as strange and incredible as these of *Alice Goodrige*, and the truth of the same haue bene confirmed by many circumstances, wherevpon these kind of people, (witches I meane) haue receaued the punishment due to such malefactors. Neither did this *Alice Goodrige* escape vnpunished: but was for this very fact and no other committed to *Darby* gaile by a Iustice of peace, found guilty thereof by the iury, and by my Lord *Anderson* adiudged to ymprisonment, where since she dyed. Nor yet *Edmond Hartley* who after he was found guilty by the iury, was adiudged by the Iudge to death, and accordingly executed. Now if this concerning *Alice Goodrige* and *Darling* which was the very euidence giuen at *Darby* against her, be a meere iest & ridiculous matter as the *Dis.* maketh it, and that indeed there was no such thinge, (this *Darling* being as *M. Harsnet* would haue it a very counterfeyt boy, and in that respect also the case nothing so in truth) who leeth not, that to make the best we can, he doth thereby condemne, Iudge, Iustice, & Iury of simplicity: and he is the only man (forsooth) that hath had a true and thorough insight into this matter. VWhether this man be in the *Premunire* that hath so directly and publickely impeached the iudgment giuen by the Queenes Iustices against the saide *Alice* for bewitching of *Darling*, specially sentence beinge giuen heerein, I desire the reuerend Iudges of the Common Lawes of *England* (who can best iudge heereof, and whome it cheifly concerneth deliberately to consider. And if it fall out so that he be not in case of *Premunire* yet sure it is such, and so notorious an abuse, as they I trust in their wisdomes will see redressed.

Page 8.

VWhere in this chapter the *Disc.* calleth *Thirens* my Maister & in this whole first booke of his semeth to match vs together, as maister and scholler: and in many places doth pretende as though I had learned I knowe not what from him: surely he greatly forgets himself for wel he knoweth that in other doctrines, I dissent a litle more from the *Iesuite* and the rest of that generation then he, for all his glose and faire shew in this his booke, and therefore it is very vnlikly that I should so thoroughly agree with him in the doctrines of possession and dispossession, as vsually the master and scholler doe. neither can he be ignorante here-of, who is so well studied in *Thirens*, that *Thirens* his treatise from which I should learne forsooth all my skill, came to light an. 1598. which was after all our 10. persons were dispossessed, and the saide booke not to be had in *Englande*, vntill after I was in the Gatehouse (that I knowe of) and therefore it can not be that I learned any thinge for my practise hitherto from him. except I wente beyond the seas vnto him, and had it from his owne mouth. But I mar-



well where this first booke of the fiue had bene, if *Thireus* booke had not come to the *Disc.* handes, before this *Discoverie* came from them: for whosoeuer hath read *Thireus*, may easily see, how that as wind filleth a bladder, and so maketh it bigg, which in it selfe is little: so hath *Thyrens* treatise of *Demoniakes* made the first booke of the *Discoverers* to swell greatly.

OF CHAP. 8.

*Of the meanes alleaged by M. Darrell and others,  
whereby men are dispossessed.*

*The ordinary meanes ordtyned to continue in the church for the casting out of diuells M. Darrell maketh to be very ancient. For he saith: that it hath bene in the church since the fall of Adam.* Pag. 41.

Seing this meanes hath not only continued in the Church since Christs time, but was before, as may be collected out of the \* *Scrip- tures*, and that we reade not of the first ordeyning of any such mea- nes: why may we not well thinke, that as god in mercy left and ordey ned meanes in nature, for the curing of the naturall diseases and in- firmities of mens bodyes, euen from the time mans body was sub- iect vnto them. so he did appoynt this supernaturall meanes, for the healing of this supernaturall disease, from the time it also was subiect therunto, which is the fall of *Adam*. But saith the *Dis.* *Heerein Darrell hath no great certainty, for he confesseth that there is no mention in the olde testament, of the institution of that meanes. And so of likelihood men were possessed from time to time during the space almost of 4000. yeares, God himself hauing ordeyned no wayes to cure them. Out of my own mouth and confession, he pretendeth to conuince me. But marke how vnkil fully he doth it. Darrell himself confesseth, that there is no mention in the olde testament of this meanes, which he saith hath bene in the church synce the sale of Adam: by his saying then it is likely, that men being possessed about 4000. yeares, god ordeyned no way to cure them. He should haue inferred of my said confession, men therefore being possessed about 4000. yeares god in writinge left no specyall or peculiar meanes all that time for the curing of them, but instead therof he concludeth as we heare. But let vs take the argument as he himselfe hath framed it: In the olde testament there is no mention of this meanes or medicyne to cure the possessed. Therefore from Adam to Christ there was no such means or medicine ordeyned of god to heale them. I answer, that the argument followeth not, as may appeare by that which followeth. In the olde testament there is no mention of speciall means or medicines to cure feuers, or other diseases, therefore God hath ordeyned no meanes or medicines to heale men so diseased. And heere I might proceede to a thousand instances. The reason why this consequence is not good* math. 12. 17,  
actes, 19. 13.  
pag. 42.



is, because many yea almost infinyte thinges are decreed in the lo-  
cret and æternall counsell of god, and knowne so to be of man, which  
are not set downe in his reuealed will: so that although there be no or-  
dinance as touching the healing of the possessed by prayer, or fasting  
and prayer mentioned in the ould testament, yet notwithstandinge  
the same might well be a meanes ordeyned of god for the curinge of  
such. Secondly, we may assure our selues that god reuealed many of  
his ordinances to them which liued vnder the lawe, which were not  
set downe in the scripture of the *olde testament*: because howsoever  
now to vs vnder the gospell, and in the last dayes \* *god speaketh only  
by his sonne*, bidding vs \* *heare him in his word* \* and ministry, so  
as at this day for our information in the Lordes will and pleasur with  
man, we are to goe to the holy scriptures only, and the ministers of  
Christ deliueringe that which from them they haue receiued: yet  
*at sundry times and in diuers manners god spake in the olde times to our  
fathers*, besides by the scripture of the old testament, as by his proph-  
ets, by dreames and, visions, and by vrim: well therefore might pray-  
er and fasting be, not only the ordinance of god for the castinge of  
Sathan out of the bodyes of men, but also reuealed and made known  
to be such to the Church of god then, albeit the same were not men-  
tioned in the old testament. From this argument the *Dis.* procedeth  
to a second, wherein also there is as little art: taken from the testimo-  
ny of *Thyreus*, and that he doth in these wordes

*But in saying that the same meanes doe continue nowe in the church,  
that were in vse before the comming of Christ: that his maisters the popish  
exorcists, will condemne as an error in him. For one of them saith, that the  
wayes of casting out diuells in the olde Testament, iam vetustate, si non  
alia de causa antiquatae sunt, et abolitæ, as being growne in dotage, are  
nowe abolished for their age.*

Behold his confutation. Surely this man was barrayne of argu-  
ments, otherwise he would neuer haue run to *Thyreus* for so absurd a  
one as this is, to conuince me with. If he had produced the testimo-  
ny of an antient father or late writer he had said something: and yet  
it had bene *argumentum in-artificiale*, an argument wherein were no art  
at all, especially in a matter of religion, which is to be decided by the  
holy scriptures and not by the writings and opynions of men. But  
for the convincing of me a minister of the gospell, to produce the say-  
ing of *Thyreus* a Iesuite and such as hath neither sap nor sauour in it,  
is to beate the ayre, & not to dispute. Thus he may as well conuince  
me in not so fewe as an hundred seuerall points of doctrine, as the no-  
ber of sacraments, the presence of Christ in the bread and wyne, &c.  
wherein the Iesuite dissenteth from that which I with the church of  
God

Deb. 1. 1.

Matth. 17. 5,  
Luce 10. 16.

Deb. 1. 1.

8 Sam. 28. 6.

pag. 43.

Thyreus par. 3.  
cap. 41.



god doe hould and maynteyne.

M. Darrell holdeth that in the Apostles time, there were two sortes or kyndes of casting out diuels, the one ordinary, which was in the church before the comming of Christ: viz. fasting and prayer, and the other extraordinary, viz. commaunding of Sathan to depart in the name of Christ. p. 28. 43.

Of this latter kinde of eiection of Sathan there is no question, the doubt is whether the first was in the church in the Apostles time and that resteth to be discuffed. Seeinge wee reade of a casting out of diuels by fastinge and prayer, euen then when Christ himselfe was vpon earth: (for Christ saith not, *this kinde shall not goe forth as speaking of the time future, or that which afterwarde should be, but this kinde goeth not out, as meaning of the time present, & that which then was done or in vse:*) and that after this manner the Apostles did not dispossesse the diuels as is made euident (I trust) where I treat of this scripture: it must needes be that this kinde of eiection of vncleane spirits, viz. by prayer or prayer and fasting, was in the church in the Apostles time. And this is confirmed by these wordes of our Sauour: *If I through Beelzebub cast out diuels, by whome doe your children cast them out? therefore they shall be your iudges. By whome (saith Christ) doe your children cast them out?* as if he had said, though Beelzebub or by the spirit of god? by which interrogation is insinuated, doe they it not by the spirit of god? for you say not of them neither will saye, that that they doe, is done by the diuell: therefore that is, because you say that your children cast out diuels by the spirit of god wherein indeede you say truly: and in the meane season affirme that I cast them out by Beelzebub: and so of the like actions, done by the same finger, giue a contrary iudgment, which is a most vnrighteous thing, *they shall be your iudges:* that is in the day of iudgment shall testify against you: according to which testimony, god shall iudge you. It is now to be considered, by whome and by what manner this was done, whether by the Apostles, or some other which had frō Christ receaued the same power with them ouer vncleane spirits, and so by commaunding Sathan to depart in his name, or by some other kynd of men, and after an other manner: First then we are to knowe that by those which are heere called *your children*, meaning Iewes which in Christ's time cast out diuels, cannot be vnderstood coniurers, because they cannot well be said to cast out diuels as is heere saide of these: for *how can Sathan driue out Sathan?* but specially, for that Christ approueth of this eiection, and secretly confesseth it to be done by the spirit of god, Neither hereby may we (although many doe) vnderstand the Apostles or Disciples, nor yet any who expelled euill spirits by commaunding them in the name of Iesus Christ: by caus  
these

math. 17. 21.

marke. 9. 24.

math. 12. 27.

Luke 11. 19.

marke. 3. 25.



math. 12. 24.

Iohn 11. 48. &  
12. 10.

Iohn 22. 34.

Iohn. 12. 10.

Luk 10. 17.

math. 17. 21.  
marke 9. 29.

Calvini harmo.

these their children the Pharises confessed to cast diuells forth by the power of god, but this as they denyed to Christ, so it cannot be but that they would deny the same also to all of his household, & to who soeuer that should playnely and directly in his name, and by any power receaued from him cast forth Sathan: for *the disciple is not aboue his maister, nor the seruant aboue his Lord. It is enough for the disciple to be as his maister is, and the seruant as the lord.* If they called the maister of the house Beelzebub, how much more them of his household? And as the pharises because of their extreame mallice against Christ, which must needs extend it selfe to his disciples, could not but be farr from the approving and commending of any greate worke done in the name of Christ, so also for that they could not indure that the people should beleue in him, but when any myracle was done that might cause or helpe forward that same, they were readye to burst for anger. That this generation of vipers then, who excommunicated the blind man for bearing witnesse to the work that Christ had wrought vpon him, and ordeyned that if any man did confesse that he was Christ, he shoulde be excommunicate out of the Synagogue: who consulted together to put Lazarus to death, because for his sake many of the Iewes went away, and beleued in Iesus: would acknowledge that worke to be done by a deuyne power, (and so allowe and commend it) which was done in the name and power of Iesus Christ, and was very effectuell to bring the Iewes to beleue in Christ, as they did heere of this eiection of diuells performed by their children, as a thing euen impossible. For these two reasons it cannot be, that they who are saide heere to cast out dyuelles, were either of the Apostles or 70. disciples of Christ, or any other that by power communicated from Christ did in the extraordinarye manner cast forth wicked spirits. If therefore euill spirits were cast out of some in the Apostles time, and not by the Apostles nor by any others after that extraordinarye manner the Apostles did, viz. by commanding of Sathan to depart in the name of Christ Iesus, as by the Scripture is manifest: must it not needs be, that then there was another manner of eiection besides that extraordinarye vsed by the Apostles and disciples of Christ? and why may we not say, that it was by prayer, or prayer and fasting, considering those wordes of our Sauiour, *This kinde can by no other meanes come forth, but by prayer and fasting?* The former of these Caluine writinge vpon this very place, doth not only affirme, but also confirme and proue out of the scriptures, and to the latter he doth very much inclyne, although he doe not fully auouch the same.

*Filios eorum quidam accipiunt &c. their childre. soe take for the children of that whole nation: and some thinke that the Apostles were so-called. Others refer*



refer them to the olde Prophets. But I doubt not but that he vnderstand-  
eth the Exorcists of whom then there were many among the Iewes, as ap-  
peareth by the 19. chapter of the Acts. for it is likely that they did iudge  
no better of the disciples of Christ, then of the maister. And presently af-  
ter speaking of the originall of these Exorcists he saith this: *Ita fieri po-  
test vt inuocato Dei nomine, demones fugarent &c.* so it may be, that by  
calling vpon the name of god (that is by prayer) they did cast out diuells  
and the people hauing had experience of such power of god, did rashly ordeyne  
vnto themselves an ordinary function.

But the Disc. laboreth to confute, first by producing M. More his  
contrary iudgemente. I answere, that M. More and my selfe are fellowe  
ministers, and that the same is no more a conuiction of my opinion  
then mine of his. And what although we dissent not only here in, but  
in some other points also concerning the doctrine controuerted, whi-  
ch the Disc. I warrant you leteth out and pursueth to the vttermost,  
are we not men and subiect vnto error as well as others? And is it such  
a rare matter to see two differ aboute the interpretation of the same  
place of scripture and of such vse, as the same (forsooth) must needs  
be published to the worlde? surely nothinge lesse. But this vse wee  
may make of it, that the same considered, it is not likely there was a  
ny such deuse or conederacie as the Disc. affirmeth in the 15. page of  
his *Discoverie*. His wordes be thes. *Of these premises it woulde peraduen-  
ture anger them, if any should collect, that in all likelihoode, seeinge neither  
by learninge nor sufficient argumentes, they coulde heretofore preuaile, for  
the settinge vp of their presbiteriall conceits, they thought to supplie there  
wants therein, by this deuse of castinge out diuels.* In pressinge the diffe-  
rence in opinions betwixt vs, the Disc. ouerthroweth the liklihood he  
here speaketh of, more then he was aware. Secondly, he goeth about  
to conuince me. by two arguments of his owne: the first where of is  
lett downe in these wordes. *To hould with M: Darrell, that there was an  
ordinarie meanes to cast out diuels in Christs time, doth derogat much from  
the honor of his miracles in casting out sathan.* I answere, no: no more, then  
to hould that there was then an ordinarie meanes to heale other dis-  
eases and infirmities of mans body, doth derogat from the honor of his  
miracles. in healinge persons so diseased or affected, but here of he gi-  
ueth a reason: *for the infidels might haue surmised, that Christ had done  
it by the ordinarie meanes, hauinge used the same secretly with-out there  
knowledge,* The vnbeleuing Iewes coulde no more surmise thus, then  
in his curinge of naturall diseases, that he did the same by naturall  
meanes, or medicines secretly applied vnto them before. And neither  
of these coulde they in any reason so much as surmise, consideringe  
the infinit number he healed, and that immediatly, so soone as he saw



them, yea often times before, vpon the touching of the hem of his garment. His seconde argument followeth. *moreouer, it maye argue the extraordinary meanes to be superfluous: there beinge then an ordinarie, meanes, and that of such facillitie, as will after appeare.* no. for the expulsion of satan by the extraordinary meanes. *et.* by a worde, so as Christ no sooner spake. or the Apostles in his name, but the euil spirit went out: did most manifestly and palpable (as I may saye) sett forth, or publish and preache to al men, the dietie of Christ Iesus: which the ordinarie by callinge vpon the name of God, did not. 2. The extraordinary and miraculus eiection by a worde, yea some times by the very shadowe of one, so giufted, or kercheiefs or handkercheifs carried from such, argued a far greater power and authoritie ouer vncleane spirits and so did more commende and dignifie such persons and there ministrie, then the eiection by the ordinarie meanes. The extraordinary therefore, was not *superfluous* but of singuler vse, notwithstandinge there was then an ordinarie meanes. Neither is the ordinarie, of such *facillitie* as the *Disc.* imagineth. Is it so easie a thinge to pray, or to be so affected with the miserie of an other, as to sende vp sighes or groanes to the Lord in their behalfe? Indede to babble or to vse the labor of our lippes for our selues or others is an easie matter, commo to the prophaneest that liue: but to labour inwardly in our spirits, or to offer vp a spirituall seruice acceptable to God in Christ, or as the Prophet David saith, *to lift vp our harts to god,* with sighes and groanes for our selues or others, they beinge fast glued to the earth, and naturally giuen to looke thither, is a verie vneasie hard and difficult thinge: and far more vneasie to continue and holde out any time therein: & hard liest of all can wee be contented, and that for the good of an-other, to waine our selues for a daye from meate and drinke, and all other comfortes of this life: Our profits and pleasures, all lietinge & humblinge our soules together therewith. That this is not a matter of such *facillitie* as the *Disc.* affirmeth, lamentable and dayly experience doth shewe. But if we will speake of a *facillitie*, in castinge out deuils, then must we goe to Christ & his Apostles, who no sooner spake the word but it was donne, yea som times with more *facillitie* then a worde, as is layed downe before.

M. Darrell confessing the necessity of sayth in the said ordinarie meanes, saith: that neither the faith of doing myracles. nor the iustifying faith is therein necessary: but that the temporary, or historicall faith may suffice. It being here obiected, that an historicall faith sufficing, (as is before expressed) and that the prayer and fasting in such as haue but that faith cannot please god: it will folowe that the ordinary meanes which Christ hath left in his church for casting out of deuils as necessary, is such a meanes as is not accept



acceptable to almighty god: M. Darrell answereth, that the consequence is not good, and so that poynt lyeth.

And so he answereth againe, and againe will, if the Disc. sholde ympleade him a thousand times. Surely one wolde thinke this argument followeth not. *The prayer and fasting of such as haue only the temporall or historicall faith, cannot please god in Christ, to the obteyninge of any spirituall blessing: therefore not to the casting out of sathan, or obtaininge of their corporall benefite: and so by consequence, wee haue a meanes to cast out diuells, if this be one, which is not acceptable or pleasing vnto god.* Yf the Disc. reply that he doth not so vnderstand the Antecedent, or first part of this argument, as I set it downe, then I ment not to deny the argument, neither doe I now, but the Antecedent, which must be this *The prayer and fasting of such &c. cannot please god to the obteyninge of any blessing, (that is so farr preuaile with god) otherwise he concludeth nothing.* Now this is false. For the prayers and humiliation of the wicked, may auayle with god to the obteyning of a corporall benefite, and remouing of a temporall iudgment from himselfe or another, and such is possession, and deliuerance therefrom: albeit the same is not effectually to procure a spirituall blessing, as the remission of sins and such like. *Ahab* fasting and humblinge himselfe, though it were but outwardly and not in soundnesse and sincerity of hart, did thereby escape not only himselfe, but his sonne also that punishment which otherwise had certainly ouertaken them both. *Thou shalt not* (saith the lord by *Moses*) *doe iniury to a stranger, neither oppresse him: yee shall not trouble any widdowe, nor fatherlesse childe: if thou vex or trouble such, & so he call and cry vnto me, I will surely heere his cry.* And a little after *if thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sonne goe downe: for that is his couering only, and this is his garment for his skyn: wherein shall he sleepe? therefore when he cryeth vnto me I will heere him: for I am mercifull.* Shall we thinke now that god heareth not the prayers or cryes that the stranger, widdowe, fatherlesse, &c. send forth to the lord out of the anguish of their soules, and greuousnes of their oppression, except they be such as be indewed with a iustifying faith? god forbid. For howsoever it is certaine that in these and in such like cases the eares of the lord are open to such, & their prayers most available with god: yet are they not shut against sinners but god heareth them thus far, as to deliuer them from the oppression they are in, and to take vengeance of their oppressors: And it is to be obserued that we haue no such limitation here. Is it not thus saide by the lorde? *If the stranger, widdowe, fatherlesse childe that feareth my name, call and cry vnto me, I will heere: but more generallye, of any widdowe or fatherlesse childe whatsoever, being iniured, or oppre-*

1 kings 22. 27. 29.

exodus 22. 21. vers 23. vers 26. 27.



God, call and cry vnto mee I will surely heare. Thus then it is. God doth heare the sighings and cryes &c. that wicked men in their mileryes, or imminent daunger thereof doe send forth vnto him, and deliuereth them, as the creator ready to shew mercy to his creature, which although as a sinner he abhorreth, with his prayers and all his sacrifices, yet as his creature he loueth, and hath compassion of, specially in milery, as appeareth by the places of scripture aboue written: where this is set downe for a reason, why he will surely heare the oppressed stranger, widdowe, fatherlesse &c. for I am mercifull: also by that saying of David: The lord is good to all. And herein we shall be further confirmed, if we call to minde, how the lorde in respect of our creation calleth himself our \* father, and vs in the same respect his sonnes and daughters: well therefore may go I heare his children by creation, in a matter pertayninge to this life, seeing also in the thinges of this life he is so abundantly gracious vnto them: But concerninge the life that is to come, or spirituall blessings in heavenly things, it is no maruaile though he heare them not at all, but only his sonnes by adoption, considering he will bestowe no such \* treasures vpon them, & that Iesus Christ maketh no intercession for them: in whome only and for whose mediation, such requests are accepted of god.

But an other point may not be left asleepe. Darrell saith that in the said place of Math. 17. 20. that the faith there mentioned, is to be vnderstoode to be the faith of doing miracles: That the Apostles were reprimed for their weaknes in that faith: And that if the same had bene stronge enough, they might haue cast out the wicked spirit mentioned in that Chapter, verse 21. without prayer or fasting: whereby it followeth (for ought that dull men can discern) that M. Darrell houlding (as is before mentioned) that place of scripture to be a secret ordinance for the continuance of fasting and prayer, as the meanes to cast out diuells, and that therein by faith is vnderstood the faith of doing miracles: (which if it had bene strong enough in the Apostles prayer and fasting had bene superfluous) it will followe it is thought, that the historicall faith will not serue his turne, but that it must be the faith of doing miracles: which must be vnderstood for the faith that is required of necessity, when there is neede to cast out diuells. So as if he want that, he may (by his owne doctrine) cast his capp at them.

Marke (Good Reader) his noate of attention, or preface before my assertion: but an other paynt may not be left asleepe: and after his collection there-vpon, the casting of a capp, ymagine his owne into the ayre, and you shall see the man marueylously triumphing: so that either now sure he hath the victory, & that he hath got also out of my owne wordes, or els he will neuer haue it. The paynt I affirmed was, that the faith mentioned Math. 17. 20. is to be vnderstood of the miracu-

psalme 145. 9.

Deut. 32. 6. 13.

19.

Luke 3. 34.

math. 5. 45.

psalme 145. 16

acte. 14. 17.

math. 1. 21.

acte. 13. 48.

ephe. 1. 3. 4.

1. Tim. 1. 1.

1. Joh. 3. 15. 16. &c.

10. 28.

Luke. 16. 11. 12.

1. Joh. 17. 9.

1. peter 2. 5.

ps. 45.



*his faith* and heereof I gaue two reasons, which are heere likewise set downe. *There-vpon saith the Disc. it followeth, that Dar. holdinge that place of scripture to be a secret ordinance for the continuance of fasting and prayer as the meanes &c.* I answer, that all that he inferreth was true, and very fitly collected, if I held the place he speaketh of viz. *Math. 17. 20.* to contayne in it the ordinance wee speake of: But all men knowe that it is not *Math. 17. verse 20.* which were most absurd: but *verse 21. viz.* these wordes: *This kinde goeth not out, but by prayer and fasting.* Yea the *Disc.* himselfe confesseth the same, but the leafe before this, page 43. Thus in a word we see his collection and boastinge to be meere in vayne. Yet for our better vnderstanding and further answer, we must remember: that two kindes of expulsion of iathan are heere spoken of: one extraordinary, wherein the miraculous faith is required, *verse 20.* and an other by an ordinary meanes, viz. *prayer or prayer and fasting, verse 21.* and here howsoever the iustifyinge faith is to be wished, and is best: yet the faith temporall, or historical may suffice, for the expelling of iathan after this manner, or by the ordinary meanes, which standeth not somuch in the *faith* of the person therein vsed, as in the mercye of god obteyned, man vsinge the meanes which to that end he hath ordeyned. And as this faith may suffice, so it should seeme that it hath or shall: for we reade that in the day of the lorde, some workers of iniquity shall say for themselues *lord haue we not in thy name cast out diuels?* why should we vnderstand this of *Iudas* only and such as he, who by a word cast out diuels, seing that manner of eiection continued so small a time in the church: And not as well of the sonnes of *Scrua?* (and such as they) who it is probable cast out diuels by the ordinary meanes, where-with they had mixed some adiurations, (where-vpon they were called *Exorcistes*) added thereto in that and former time when all things almoste were corrupted, and as it is very likely vpon some imitation of the prophets, who had (no doubt) cast out diuels by adiuring or commanding the spirits to goe out in the name of the lorde: as the papists doe nowe in the ymitation of Christ and his Apostles: both of them forgetting that they had not receaued any such power ouer vncleane spirits, and therefore should haue refrayned from commanding or adiuring them. True it is that they were far from casting the euill spirit out of the man mentioned *Acts 19.* the reason I thinke was because they entred vpon that where-vnto they were not at all called of god: for not contented with that manner of eiection they had formerlye vsed, because it shewed no such authority ouer diuels, as that performed by the Apostles, and by consequent did commend them nothing somuch to the people, which was the only thing they desired: they at

*math. 7. 23.*

*acts. 19. 13.*



tempted to cast *euill spirits out of sundry in the name of the lord Iesus*: no maruaile therefore though they had no better successe therein, albeit they percase after an other manner, I meane the ordinarye meanes both before & after that dispossessed diuers. And why doth this seme so strange and incredible to some, as I know it doth? why may not a wicked man be as well an instrument to cast out diuells after the ordinary, as the extraordinary manner? and out of the body, as well as the soule of man? seig especially this latter is a far more worthy work, If we obiect as ( I thinke ) we can obiect nothing else, that god heareth not the prayers of such, nor regardeth their humiliations: that is answered already.

pag. 50.

*Their powerfull preaching is annexed for a meanes to prayer and fasting. Wherevnto may be added the word of God (as the story saith) which the diuells (forsooth) could not indure to beare, but would be gone. And so you see them fall into the said popish follies, makinge the signes of possession, the meanes and causes of dispossession.*

epi. 6. 10.

math. 4.

1. Pet. 3. 9.

VVe doe not, neither euer did affirme, that these are the meanes ordeyned of god for the castinge of sathan out of the bodyes of men, for we doubt not but that without the vsinge of either of these he may be expelled, as it was in the dispossession of *Kath. Wright and Darling*. Yet notwithstanding we thinke that in this said worke theris good and holy vse thereof. First, because in this case, men *wrestle not against flesh and bloud, but against principallities and powers, and against the worldly gouernours,, the princes of the darknes of this world, against spirituall wickednesses which are in the high places*: It standeth them therefore vpon, to take vnto them the whole armour of god that they may be able to resist so strong an enemy, and hauing finished all things stand fast. Now part, yea a principall part of this armour, is the word of god, euen the sword of the spirit: And herein we haue our blessed Sauicoure for an example to imitate, who when the deuill in an extraordinarye and visible manner appeared vnto him, speaking also vnto him, he resisted and ouercame him by the word of god. Secondly, because the reading, interpreting, & applying of the holy scriptures serue to strengthen our faith, whereof there is neede: for *resist (saith S. Peter) the diuell stedfast in the faith*. 3. to stirr vp whatsoeuer guift of prayer is in vs, or feruency therein, and to worke the true humbling of vs vnder the mighty hand of god. But admit we hould reading & expounding of the word of god were meanes of dispossession, yet that followeth not there vpon which the Disc. from thence collecteth viz. that wee make the signes of possession, the meanes & causes of dispossession. Did we euer hould the reading and preaching of the word, to be signes of possession? surely no: for these signes are nothing else but the fearefull effects



## LYING DISCOVERY.

effects and operations which sathan beinge within the body of man sendeth forth: in which number to place the worde of god and preaching thereof, is a most sottish and impious thinge: and simple men though we be, yet I trust wee were neuer so absurd: which beinge so, the *Disc.* collection is not worth a strawe.

But saith he, it is most apparant by M. Mores conceite, who thinketh prayer more necessary, then the signes of possession mentioned in the scriptures, for the true discerning of those who are possessed. pag. 30.

It appeareth that M. More doth not say altogether so, as is here mentioned. But be it graunted: doth he therefore make prayer a signe of possession? & so one & the same thing, a signe of possession, & meanes or cause of dispossession? Behould how the *Disc.* argueth. By prayer a man may discern of those that are possessed: ergo, prayer is a signe of possession. If this be a good argument then are these also: By the giifte called the discerning of spirits, the Apostles trulye discerned of those that were possessed, as the *Disc.* affirmeth pag. 28. ergo, that giift is a signe of possession. By the knowledge of the signes of sathan possessing one, mentioned in the gospell, wee may trulye discern of those that are possessed: ergo, that knowledge is a signe of possession. And so the Apostles were possessed, & all indued with this said knowledge for where the proper signe of a thing is, there is also for certainty the thing signified thereby. Againe, by good skill in phisick, one may trulye discern of a feuer: therefore skill in phisick is a signe of a feuer. Thus to reason doth very ill beecome a batcheller of artes, much more a batcheller and Doctor of diuinity. But this much worse: professed deuines to charge falsly (and that in print) a preacher of the gospell, to hould, that prayer is a signe of possession, where-vpon followeth, that all which pray are possessed.

### OF CHAP. 9.

Of the signes whereby M. Darrell & others doe discern (as they say) when sathan is expelled.

M. Darrells ignorance maketh him (as it seemeth) in this point confident. pag. 30. He is peremptory, that because it is saide in the scriptures: that the spirits of the lunatike, when he was cast out of him did cry and rent him sore, & that he lay as one dead: that therefore these three are infallable signes appointed of God to knowe when one is dispossessed, Nay rather then fayle hee will be content with one of them, as in his dealing with Thomas Darlinge hereafter will appeare.

Where-vpon I houlde these three for signes whereby to knowe when one is dispossessed, as signifying the egress of the spirite, I haue before declared: it remayneth therefore only that I answer to those objections the *Disc.* maketh against them. The first wherof is this:

Some



*Some lewde knave may easily counterfeyt these signes: ergo &c. I answer,* that none can counterfeyt, that is, doe the like to any one of them, much lesse can any counterfeyt them all. For the holy ghost speaketh not of a naturall cry, sent forth by mans voyce or power, the like whereunto an other man may utter and so counterfeyt: But. of a supernaturall loud cry, sent forth by a supernaturall power, I meane, the diuells: for it is said, *the vncleane spirite cryed with a loud voyce and came out of him:* in like sorte it is said, *the vncleane spirit tare him:* nowe one would thinke that both the hand and tongue of man were too short to performe that is done by the diuell. It is besides said of the possessed childe mentioned Mark. 9. *that when the spirit was gone out of him, he was as one dead, in somuch that many said he is dead.* meaninge that howsoeuer he was not indeede dead, but had life remayning in him, yet he was in all things like to a dead body, without any appearance of life, starke and stitt, the pulses not beating, nor taking breath &c. like to a man in a swoond. in whome although there be life, yet no such thing appeareth to be. Euen so it was with the dispossessed child, where-vpon the people which thronged about him tooke him to be dead. Nowe this lewde knave cannot easily nor yet possibly counterfeyt. Howsoeuer then, were our 10. dispossessed persons counterfeites, as the Disc. will haue them, there crying, renting, and fayning to lye as dead, an other as lewde might easily counterfeyt: yet to say that one may counterfeyt the crying, renting sore, and lying as dead, mentiōed in the gossell, and caused by the diuell, is both absurd & impious.

His second obiection is set downe in these wordes. *M. Darrell confessing, that in the Apostles times, some spirits were cast out more easily then others, might in reason haue thought, that those that went out so easily, did not so greuously torment the parties at their casting out, as the rest did.*

True, not so greuously torment at their going out, as the rest did, therefore not greuously torment at all, and so of the other signes. This followeth not, as euery childe may se. Two malefactors are whipped (ymagine) for one and the same falt, by two seuerall tormentors: the one being beaten by the more cruell man, hath 40. stripes: the other by him that is lesse cruell hath but 20. By this reason now of the Disc. this latter was not beaten at all, for he was not beaten so greuously as the other was.

His third obiection followeth: *And somewhat it is that although there are diuers mentioned in the scriptures, to haue bene dispossessed by our Sauiour Christ and by his Apostles: yet it is said of none but of the lunaticke Mark. 9. that when Sathan departed, the spirit either cryed, or rente him sore, or that they lay as dead.* To make therefore such particularities in one, a generall rule to all, argueth greatly the weaknes of his iudgment.

marks 1.26.

vers 26

pg. 51

pag. 51.



The Disc. is greatly deceaued, for of an other Mark. 1. ( a man and not a childe, as the *lunaticke* was Mark. 9. ) it is said, that when he was dispossessed, the *uncleane spirit* tare him, and that he tare or rent him *fore* appeareth by Luke 4. where the same story is let down. Secondly *it is written, that he cryed with a loude voyce, and came out of him.* marke 1. 26.  
vers. 7.

And in the 8. of the *Acts*, that the *uncleane spirits* crying with a loude voyce, came out of many that were possessed. And in that this is not saide heere of a particuler person, as Mark 1. & 9. but of many, it is thereby playne, that it was an vsuall thing with the spirits, to send forth or caule loude cryes, when they went out of those they possessed. Thus hath the Disc. in saying that none but the *lunaticke* Mark 9. either cryed, or was rent fore, vttered vn-awares a manifest vnt ruth, and therein shewed no greate learning or iudgment, who vpbraideth others with ignorance, weaknes, and want of iudgment. VVe reade not indeede in euery place where mention is made of casting out diulls, of these 3. effects, that they cryed, were rent fore, and lay as deade, but only in the 9. of Mark: nor in any place besides, that they in that case were for a season as dead, and had the Disc. said either of these, he had said trulye: yet notwithstanding it is very probable that thus it went with the dispossessed generally: for in the 17. of Math. and 9. of Luke where the dispossession of the *lunaticke* childe is set downe, there is no mention neither of crying \* nor renting, nor lying as dead, yet by the 9. of Mark vers. 18.  
vers 42. it is cleare that when the diuel went out of him he cryed, was rent fore,

and lay as deade. In the 4. of Luke we reade of the dispossession of one of Capernaum, whome Christ met in the synagogue, but we heare nothing of any loude crye that then was sent forth, yet by the 1. of Mark verse 26. where the same myracle is recorded it is playne there was such a cry: for it is said, the *uncleane spirit* cryed with a loud voyce. In that there is then no more mention in the gospels of these I call signes of dispossession, it is not because they which were dispossessed, did not cry, neither were fore rent, nor lay for a season as deade, at the going out of the spirit, but only the *lunaticke* Marke 9. whereof fewe will doubt, these places compared and considered with that of the *Acts*: But for that the holy *Euangelists* labouring after breuity doe (vsually) report only the said greate workes with some fewe circumstances, as out of whome the diuell was cast, where and specially by whome & in what manner it was done viz: by the word or commaundement of Christ: without describing at large the manner of sathans vexing the sayde party, either while he held his possession, or when he went forth, the 9: of Marke only excepted, where both these are performed: & therefore it is that els-where we reade not of all the 3. signes, and not because other dispossessed persons did not cry&c: when the spirit went

In Luke there is mention of renting or tearing. but that is to be vnderstoode of the time of his possession and not after that Iesus rebuked the deuill, and commaunded him to goe forth. & so of the after instant of his egress.

vers. 35.



vers 11.  
for it is very  
likelye shee was  
possessed.

de Daemon. cap.  
1. 2. 3. 4. 5. 6.

I meane the  
first bodke of  
the Discernie

ont, but only he. And where the Disc. saith that rather then sayle I will be content with any one of them: I answer that howsoever I thinke these 3: signes were vsually heard and seene in the egressse of the spirits, yet it may be not alwayes, but sometimes two or percase one did suffice to signify the same, and yet are not the other therefore in vaie because the more signes the more we are confirmed in the dispossession of one: for why may not this as well be true of the signes of dispossession as of possession? where all the signes are not required, but some of many may suffice, as hath bene shewed before: yea what & if we should see one bowed together, so as he could not lift vp himself, as the \* possessed woman was Luke 13. might we not well thence gather (especially if we perceiued that it was not naturall) that he had a spirit causing the infirmity of body, and that he was so bound by sathan? And yet this is but one effect or operation of sathan: & so but one signe of possession. And why one signe may not suffice to signify the spirits going out of a man, as well as this being in the body of man I for my part doe not see neither doe I think that the Disc. can shew any reason. And although be it one, or more, there is singuler vse of the signe or signes, to signifye the egressse, as I haue shewed before, treating thereof: Yet are the signes of dispossession of no such absolute necessity, as the signes of possession are, as might easilye be shewed. And therefore I will not deny but that one may be dispossessed, and none of these signes appeare, which is more: the health and ease of the party from all former vexation by the diuell, declaring his deliuerance from the diuell, as it is in naturall diseases: yet I think it falleth out thus very seldome if euer, for the reasons formerly giuen by me. Vnderstand me of the eiection of sathan by the finger of God, & not of his voluntary egressse as is in the papacy, which may well alter the case. And so is Thyreus fully answered saying, *non raro fit vt spiritus descendat, nullis sui discessus post se datis signis*. It is often seene that sathan departeth, leauing no signes of his going: which the Disc. in the ende of this Chapter obiecteth out of him against me.

From these signes he proceedeth to certayne other, which my selfe haue obserued in experience, whereof we haue heard before, & saith that it may not be omitted of whome I haue learned them, euen of Thyreus forsooth. But how can this possibly be true? seing Thyreus treatise de demoniacis, from which by my handes these counterfeyts shold haue receaued their directions concerninge the signes, came not to England vntill the yeare 1598. they suffering or doinge the same, the one of them I meane Darling 1595. and the other viz. the 7. in Lancashire 1596. How greatly also in this respect did the Disc. forgett himselfe to make (almost) a whole \* booke to this end, to perswade

the



the world, that I haue learned all my skile (forsooth) concerning possession, of *Thyreus* the Iesuite, and in the same booke euery where alledge him to confute me: whereby appeareth that *Thyreus* and I dissent in iudgment as much almost as two can dissent about the doctrine in question: & therefore it is very vnlikely that I haue learned I know not what from him. He proceedeth to object against the signes heard and sene at the dispossession of the parties controuerted as followeth.

The cheif assurance, that M. Dar. and M. More had, that *Sathan* had left *Iane Ashton*, was her owne wordes, viz. when rising from her fit, she said he is gone, he is gone, I am well, I thank god. And hauing wept in the said fit, shee also saide, that then *Sathan* departed from her. So as heere we haue a newe signe of *Sathans* going out of one: viz. the wepinge of the party.

That M. More hath said no such thing, as the truth is, so it is probable heereby, for that the *Disc.* in the margent hath not noted the article and page, as his vsuall manner is in other places, which if he could haue done, he woulde neuer haue omitted. And truly for my owne part (god is my witnesse) I neuer said so, yea it was farr from me, much lesse did I depose so, as the *Disc.* affirmeth, yea what need it, seeing besides her most extreame tormentes at that time, I (with many more) sawe her lye as dead for a season: which had I forgotten as it is not likely, yet thereof the story of the 7. in *Lancashire* written by M. *Dickons* (one of the coppies whereof I had) would haue put me in minde: 1. heereof also I was neuer deposed nor examyned, nor yet concerning the 7. in *Lancashire*, saue the first time I was before the Bishoppe a worde or two, concerning them all in generall, as whether I had not seene them before M. *Starchy* writ vnto me, and whether M. *More* had not bene there before he went with me. VVherby appeareth the corrupt dealing of the *Discoverer*, who in the margent hath *Darrell ad art. 17 pag. 144.* And whereas in the *Lancashire* story penned by M. *Dickons*, from whence (and not from M. *More* nor me) the *Disc.* hath both this and a great deale more in this said chapter, and elsewhere scattered heere and there, there is mention of her increase of torment (which as I conceaue is ment by those words *Mar. 9. rent sore*) where-vpon these wordes are vsed: Now in this time they were all greeued to see how pittifully she was tormented. & together with that he heere mentioneth this, viz. she was cast into a traunce, and lay as one dead for a while: he hath of purpose omitted both these: that soe he might weaken that it is saide by me concerninge the signes of dispossession, and withall bring the reader ignorant hereof, to suspect her dispossession, and together with hers all the rest. To which purpose he proceedeth to the dispossession of *Margaret Byrom*, and the signes



signes thereof: wherein he dealeth more playnlie and lesse corruptly. I meane especially in that he telleth in the argument from whence he had the same: not from M. Mores depositions & mine, but from the history of the 7. in Lancashire.

pg. 11.

Margaret Byrom saide that at her reuertinge, after shee had lye[n] as dead halfe an houre: she felte the spirit come vp from her belly towards her brest, thence to her throat &c. as followeth the history before. It left behinde it said shee a sore throat, and a filthy smell, that a weeke after her meate was vsaury. Heere wee haue the Iesuites stinche. And besides the most infallable noate amongst M. Dar: three signes of dispossession, viz. lying for dead is heere confuted, for this party was reuiued againe before Sathan was gone.

This word that  
is wrong sette.

This obiection ariseth onely of the misplacinge of one worde which the writer of this story M. Dickons did vnawares: which being placed in his right place the obiection is easily answered: for whereas it is thus set downe. M. Byrom said (a) that at her reuerting, after shee had lye[n] as dead halfe an houre, shee felt the spirit come vp &c. it shoulde haue bene thus: Margaret Byrom sayd at her reuerting, after shee had lye[n] as dead halfe an houre, that she felt the spirit come vp &c. neither can the firste in any sence or reason be ascribed to Margaret Byrom, as they must needes if we take the wordes as they are by the Disc. reported: for she knew not how long she lay dead, no more then a deade body: But very fitly they belong to the writer of the story, as appeareth by the right placing of the word *that*. From Margaret Byrom he proceedeth to the other sixe, and out of the Lancashire story, setteth downe at large the seuerall shapes that the euill spirits (as it shoulde seeme) caused presently vpon their egress from them, and presented themselues into their eyes, as if they had gone forth of them indued with such bodyes: and there-vpon playeth vpon Darlynges nose. And all this to make their dispossession odious or ridiculous if he could, whereas indeede it confirmeth the same. But he saith neuer a word of their most extrame torments, for venting sore, their cryinge loud: their lying all 6. as if they had bene starke deade, which in the saide story are likewise set downe with their seuerall circumstaunces: These things he thought good to omitt:

pg. 14.  
Thyrens paies  
4 chap. 51

Thyrens cap.  
31. sect. 4

Finally, against all the signes of dispossession, and therein the dispossession of our Demoniacks, confirmed by the signes thereof, hee bringeth in Thyrens, saying: *Sicuti pro voluntate sua &c.* As wicked spirits may at their pleasure omitt these signes, so they may shewe them, and yet notwithstanding keepe their possession. I answer Thyrens and graunte that vnderstanding this of the signes which spiritus ab Exorcistis coacti dant, the spirits compelled by the Exorcists giue, as the putting out of a candle



## LYING DISCOVERY.

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*die, the breaking of a quarry in the glasse-windowe, and such like ridiculous signes, it is most true: the signes also which of their owne accord they giue, as the sensible and vincible ( as I may say ) going out in such sort as we heare, vomiting &c. I doubt not but they may at their limited pleasure omitt: but that they may shew them and keepe their possession, especially the signes mentioned in the gospell, as the Iesuite will haue it, and that also after the meanes is vied aright, which god hath ordeyned for the casting out of diuells I deny: for it cannot be that god will suffer the spirites thus to delude & mock his people, which shall be heereabouts occupied in faith and obedience to his owne ordinance: wherein as the wicked spirits would delight exceedingly, thus ( I meane ) to dissemble an egress, in handling the persons possessed in such manner as some times they did when they wente out of men, and especially at the time we speake of, so woulde they vse the same full often: yea I trust if it were so, & left to their pleasure, and that the diuells were not in this case ouer ruled & brydled by that ouer & all-ruling hand of god, all England shold haue heard of it before this. Againe were it thus that the spirits might giue these signs & tarrie in men, or that the spirits might omitt all the signes mentioned in the scripture when they goe forth of men, we could not know that the possessed were dispossessed as hath bene shewed, but must needs stand in doubt therof at least for a time, & that time wherein we are affected with the works of god, if euer: whereby it would come to passe, that when this wonderfull worke of god sholde at any time be wrought, the lord should neither be hartely praysted for the same, and receaue that glory that otherwise would be giuen him, nor man receaue sound profit thereby. And it is a wonderfull thing to consider how ready the papists are to affirme that their Exorcists can & doe compell the spirits to giue such signes as they please of their departure, and neuer once thinke of gods compellinge them to giue the signes mentioned in his word at their egress, for the assurance of his people, that they are gone out, who without the same cannot possible knowe so much, nor of his restrayning them to shewe the said signes when yet they remaine within them.*

### OF CHAP. 10.

*Of M. Dar. and M. Mores conceit: that Sathan being cast out of one, doth presently after seeke to repossesse him.*

*M. Darrell like a kinde frende, had neuer to deale with the dispossession of any: but for his care therein, he may be thought to haue deserved great commendation. For his perswasions to such still haue bene, that they should vse all diligence and circumspection, that sathan did not againe reenter in to them. This his perswasion hath euer bene drawne from a position, which he justly holdeth: that Sathan beinge expelled out of man, doth seeke pre-*



pg. 16.

Math. 12.43.

sently after to reenter into him againe: and that it is commonly a very hard matter to withstand him; by reason of his subtiltyes, alluring them by promises, and terrifying of them by threatnings. And a little after: his sayde opynion of Satheans seeking to reenter, relyeth vpon a metaphoricall place in the scriptures.

When the vncleane spirit (saith Christ) is gone out of a man, he walketh throughout dry places, seeking rest, and fyndeth none. Then he saith, I will returne into mine house, from whence I came: and when he is come, he findeth it empty, swept, and garnished. Then he goeth, & taketh vnto him seauen other spirits worse then himself, and they enter in, and dwell there: and the end of that man is worse then the begining. Euen so shall it be with this generation. This place of scripture is indeede metaphoricall as appeareth by these wordes, euen so it shall be with this wicked generation: and is vsed by our Sauour, to illustrate and playnly set forth the miserable (future) estate of the Iewes, if they continued in their sinns. The metaphore is this. As it is with a man which hath an vncleane spirit cast out of him, if notwithstandinge that great mercy of god receyued, he continue in, or returne to his former sinnes, whereby it coe to passe that the diuell returning and seeking to enter into him again, doe indeede enter in, which he certainly will, if he finde his old guest such, and that with seauen other spirits worse then himselfe, the end of that man shall be worse then his begining, miserable therefore and fearefull, euen so shall it be with this people of the Iewes, who being in their bloud and filthynes, god washed and clensed and made them his peculiar people, and \* cheif treasure aboue all people, so as they were the lordes portion and Iacob the lot of his inheritance, and hath \* carryed them vpon eagles winges, being so tender ouer them, that \* he that toucheth them, toucheth the apple of his eye, and \* hath committed to them his oracles, so as \* to them apperteyneth the adoption, and the glory, and the covenants, and the giuing of the lawe, and the seruice of god, and the promises: if this people now hauing bene made partaker of these and many other vnspeakable mercies of god, shall returne to their former filthynesse for their intollerable vnthankfulnes their last estate shall be very miserable, and worse then their first: which scripture as our fathers be fore vs, so we at this day see fulfilled before our eyes, in that as it was said to Cain, they are cast out fro their owne land, which flowed with mylke and honney, and are vagabonds and runagates in the earth, & so their estate farr worse, euen seauen folde worse, then euer before. From this scripture I collect these things. First and cheifly, that the diuell beinge cast out of men, seeketh to enter agayne into them. 2. That he desireth the recouery of that pray he hath lost, (that is the possessing agayne of the said party) aboue many other prayes. 3. that he

Exodus 19.5.  
Deut. 32.9.  
Exodus, 19.4.  
Zech, 2.8.  
Romans 3, 2.  
Romans 9, 4.



he doth recotter and repossesse such as giue themselves to the seruice of sinne, and otherwise can not. 4. That in this case the vncleane spirit entreteth not in alone, but with more and worse. 5. that the end or last estate of such shall be worse then their first. Nowe what though this scripture be vsed by the Lord as a *metaphor* or similitude to illustrate an other thing: may we not therefore gather these things from hence? or is there no truth (trow we) in the metaphors themselves vsed by our Sauour? Yf the salt (saith Christ) haue lost his sauour, it is good for nothing: men doe not light a candle and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house. \* The kingdome of heauen is like vnto leauen, which a woman taketh and hydeth in three pecks of meale, till all be leauened. In like manner. S. Paule \* A little leauen leaueneth the whole lump. \* Goe to the pismire O sluggard, (sayth Salomon) behould her wayes, she prepareth her meate in the sommer, & gathereth her foode in the haruest. He that goeth vpon coales, his feete shall be burnt.

math. 5.  
math. 13. 33.  
gal. 5. 9.  
prou 6. 6,  
prou. 7. 23.

These are metaphors and yet in them and a thousand more in holy scripture, there is a certaine and vndoubted truth. That is sayde heere of going vpon coales, of the Pismire, leauen, and the rest with infinite more of the like kinde, is very true, notwithstanding the same is metaphorically spoken, yea let the Disc. shew but one metaphor in all the scriptures, wherein there is not a certaine and vndoubted truth: how can it then possibly be that this spoken of the vncleane spirit going out of a man, should be vntue, because it is metaphoricall? That this is spoken metaphorically, hindreth not at all the truth therof. And wher as the Disc. pretendeth as though I did only rely vpon the metaphoricall place, and had no other prooffe, for that I so confidently affirme as touching the returne of the diuell, and seeking to enter againe into him out of whome he is gon, he is deceaued: for a moste pregnant prooffe hereof there is (as hath bene already shewed) in the 9. of Mark where Christ Iesus being about to cast the diuell out of one, and knowinge the aforesaid metaphore to be most true, and that the vncleane spirit being gone out of man will returne, and seeke to enter into the same man againe, forbiddeth him so to doe, I meane, the reentring or repossessing of the said party, it may be the rather because he was a child: I charge thee (saith he to the spirite) come out of him, and enter no more into him, vers 25. Albeit then one testimony of the Lord Iesus might abundantly suffice, yet behould a double testimony of his for the further confirmig of vs in this truth: why then doth this seeme some strange or newe doctrine, or odd conceite, not onely to the Disc. but to manie other that abhorre the counterfeyting he contendeth for, seeinge it hath such warrant, and is so playnlie set downe in the scriptures? me thinketh



eth if besides we looked into the nature of the diuell and how hestād eth affected both towardes god and man, this should not seeme so strange a thing. Among wicked men he that vniustly posselleth an other mans house, if it so fall out that he loose the possession thereof, yet will he not presently giue ouer all clayme thereto, and seeke no more after the enioying of it: but if by strong hand, bribery: or any other violent or deceitfull meanes, he can compasse the possession againe, he will surely doe it: if he obteyne it not, yet it is cleare he will doe his best indeuor. As this is generally true, so specially if it be a sumptuous house, and such as wherein the vsurper taketh great pleasure to dwell in, and he also one of great authority, and hating deadly, the right owner thereof. Euen so and much more wicked and malignant spirits ( which are principallities and powers ) being as vsurpers cast out of the bodies of men, the glorious temples for the holy ghost to dwell in: doe seke by all possible meanes to enter into them againe, and repossesse them. VVe all knowe and confesse, that sathā being cast out of the soule of man, which he posselleth so long as we continue the children of disobedience, he doth more egerly besett it, and seeke the repossessing of it, then euer he did before: and this besides that the holy scripture teacheth vs, euery conuert knoweth to be true in his owne experience. Nowe why should not the same spirit take the same course presently after his eiection out of that other part of man, his body I meane: seing not only the scriptures, but the parties likewise so dispossessed out of their owne experience signifye the same vnto vs? This considered there was iust cause I thinke to *perswade* the persons dispossessed as I did, and is set downe before. And small cause is there for the Disc. to condemne the reason ( among others ) of the *diligence and circumspection* required of them: viz. because of the *unspeakable subtilty of their aduersary the diuell*: which sheweth it selfe, both in his *deceitfull and alluring promises, and terrifying threats*: for who knoweth not that by how much more subtile the enemy is, and we simple, by so much the more *diligent and circumspect* we had neede to be, least otherwise by his cunning and our negligēce he circumuent vs: Neither is any well-instructed Christian ignorant heereof, that the diuell ordinarily, if not alwayes, preuaileth and ouercometh vs, either by promises or threatens, therefore it shalbe our wisdom & cheif meanes of safety, to haue a vigilant eye to eyther of these. Thus may the Disc. se how palpably he erreth, who (as it may seeme) with his *popish or Iesuiticall Exorcists* ( whome in the seconde place he produceth against vs ) houldeth that those *spirites which are once cast out of men, secundo eodē ingredi, et vexare non possunt: cannot enter the second time into the same men, and vex them*. And yet behold



behoulde how he boasteth as if the truth were firmly & vndoubtedly of his side, and as if he had answered all that men haue to say in two wordes, viz. that the scripture *wee relye vppon, is a metaphoricall place.* *But M. Darrell (saith he) and his frendes will peradventure be better provided in this poynt heereafter.* How Dar. is provided he nowe seeth: And by that time S. H. is provided for obiections, I trust Dar. will be sufficiently provided for answers vnto them. And thus much for answer to the obiections made against my opinions, which somtimes I deliuered to the B. of London, little thinking that the same shoulde haue bene published to the worlde. It remayneth that I proceede to the matter of fact charged against mee: in which two poynts the discovery consisteth. pag. 58.

OF CHAP. II.

*How those that tooke vpon them to cast out diuels doe get themselves work, and of their deuises to couer their lewdnes*

*The Exorcists of both kindes for wante of worke are drinen to theyre shifts: and like tinkers walke vp and downe from place to place seeking to be employed.* pag. 61.

Obserue heere not somuch the Disc. rayling, as his contrariety & thwarting of himselfe: for page 22. he himselfe saith and confesseth, that when Kath. Wright was first troubled, she was by one M. Beresfordes aduice sent to M Dar. at Mansfeild, and to one M Beckingham to be comforted, or cured of her infirmity. And concerning the occasion of my dealing with Th. Darling thus: The certainty hereof is, that M. Walkeden (the boyes grandfather) hearing how M. Dar. had helped K. Wright, procured him to come to Burton, to helpe Darling: from him he peceedeth to those in Lancashire: When the 7. in Lancashire were troubled M. Starkey, and M. Dee resolved vpon him, and writ their seuerall letters vnto him for his repayre into Lancashire: And lastly as touching the occasion of my going to Somers, he saith: that \* I hauinge a sister in lawe at Nott: one Mistres Wallys, she writ vnto me; requesting me to come ouer to see the said Somers: Herevpon he addeth and collecteth (and that trimlye) thus: Hetherto it may appeare, how M. Dar. hath bene sought vnto. pag. 23.

Yf this his collection with the premises be true, (otherwise he is greatly to blame to publish them to the world, and that for certayne truthes) how can this also be true, that like a tinker I walked vpp and downe &c. It is one thing to be sought vnto, and an other to seeke for worke, and to be ymployed. And thus is the Discoverer conuynced by his Discovery: and let this suffice for answer and refutation of his tinkerlike stuffe.

*It is a matter of some difficulty to discover their shifts and sleighes to that purpose, they haue so many: and by their experience doe manage th. m.* pag. 64.



so craftely. Diuers of them are heere set downe, and the rest may be supplyed peraduenture by some heereafter. Sometimes they make choyce of some such boyes or wenches, as they thinke are fitt for their purpose, whome they procure by many promises and allurements, to keepe their counsell, and to be (as they tearme it) aduised by them.

pag. 79. & 81.

pag. 86.

pag. 82. & 84.

pag. 63.

pag. 63.

pag. 65.

pag. 66.

pag. 61.

The Disc. and So. heereafter tell vs, how for his counterfeitinge I \* promised him he should neuer want whilest I liued. 2. \* that so doing I doubted not to procure him a release from his maister: that besides I allured him by giuinge him first xij. pence, and after that an other xij. pence, but we heare nothing of the promises I made either Kath. Wright, or Th. Darling, or Mary Cooper: nor yet how these, or those in Lancashire were allured to counterfeyte. But I conceaue how it is. These were not fit schollers to dissemble and collude with me as Som. was and others of that kinde, but counterfeyts of an other kinde, such as I did not confederate or couenant with, as I did with Somers: but at my comming to their fayned dispossession, found ill at ease, troubled eyther in their stomack with choller or fleame, or in their belly with grypinges or collick, or in their heade or ioynts with aches or numnesse: and vppon certaine speeches vsed by me a reformed Exorcist began to suspect them selues to be possessed, and others also with them: wherevpon they (pore soules) vnawares acted they knew not how the signes of possession and dispossession. Did euer one reade any thing more absurde then this? It may be we shall heereafter heare that which is as absurd of Somers: but otherwise we seldome or neuer reade the like sottish and ridiculous stuff, as the Disc. hath for 8. leaues together, from page 61. vntill the ende of his first booke. But he procedeth in his childe-ish tale

And these are commonly of the poorer sort, either the children or seruants, of such persons, as the Exorcists doe well know, to be of their owne stampe, and well affected towards them.

Heere the Disc. greatly forgate himselfe: for albeit some of our Demoniacks were pore, yet was not Th. Darling of the poorer sort, much lesse M. Starkies children, whose sonne is to inherite land worth (as I take it) some hundreds of pounds by the yeare. But he worse forgat himselfe in that which followeth: for how could we know the parents or maisters of such to be well affected towards vs, whome we neuer knew or sawe in the face, before we dealt in the dispossession of the persons possessed: as they are ready to testify, and one in reason may well imagine of M. Starky and Mar. Byroms mother, seing we dwelt about 50. myles asunder. He addeth that we knowe them to be of oare owne stampe: what he meaneth hereby (because these wordes are somewhat obscure) we may perceauce by that heere following, set downe

pag. 69:



page 69. you shall obserue a little wonder: It will hardly be shewed, that any of this sorte haue bene found, but either in the house of Recusants, or of such as haue on the other side pretended some zeale, for they know not what reformation. Heerein also the Disc. was greatly deceaued, for it is well known that the parents and maister of the persons possessed, were not Recusants, and for zeale after reformation they were so farr from that, as vndoubtedly they know not what that reformation he speaketh of meant, no not any of them, Darlings frendes excepted. Thus you heare of what stamp they were, whose children or seruants counterfeyted, as the Disc. tearmeth their vexation by sathan: whereby it is manifest of what stamp we are, that dealt in the dispossessione of these counterfeytes: which also in the same place he declareth more at large: Besides it falleth out amongst vs: that they who haue taken vpon them, to haue cast out diuells, haue still bene men of that humour, as being pag. 69. forsooth more pure then the rest of their brethren where by the way first we may learne, who is more pure then the rest of his brethren that is in playne termes a puritane: not he as all men imagine, who challengeth some purity to himselfe aboue other men, but he who is of the humour of reformation: more playnlie: he that hath some zeale for reformation. Yf the cause be thus, as it is cleare it is, there is no cause why these puritanes (as they call them) should be hated, despised, abhorred, and so shamefully intreated, as they were rather dogges, then men. It is a good thing ( and deseruing loue and reuerence ) to desire the reformation of that which is amisse in church, or person: a better & more pleasing to god, to seeke and labour after it, so it be done aright and in due order: and best of all and highly accepted before god to be earnest and zealous therein. But admit that these men seeke after the reformation of those things which be not amisse, and neede not therefore to be reformed: in particuler, admit that it was lawfull for men to reepe carnall things, of those congregations where they sowe not spirituall thinges: to eate of the milke of the flock, though they feede not the flock: for these kind of \* souldiers to haue wages, albeit they goe not a warfare, and that it were not the Lords ordinance that they only which preach the gospel, should liue of the gospel: and that necessity lyeth not vpon euery minister to preach the gospel, but that the rearing thereof sufficeth, and that men may liue of the gospel, although they be not able to preach the gospel, or if they be able, preach little or not at all, or not to the people from whome for their said preaching sake they receaue their maintenance: also that weomen may baptise, in the case of danger or necessity as they call it, &c. Admit this I say, yet notwithstanding forasmuch as those whom men call puritans, doe seeke the reformation of these things, and others of the same kinde in

2 tim. 2. 3,  
1 cor. 6. 14, 15.



a zeale of god, as is hereby manifest, in that for this cause they doe & are ready to forsake father and mother, wife and children, house and land, liberty with all the comforts of this life, yea life it selfe if god call them therevnto: and are contented in and during this life to be of all men the most miserable: there is small cause why the Discoverer and the world with him, should hate, scorne, & so contemptibly vse them as if they were the offcowering of the world, and refuse of the people. S. Paule in the 9. to the Roma. calleth God to witnesse to his conscience, that he had great heavinesse and continuall sorrowe in his heart, and that he would wish himselfe to be seperated from god, for his brethren that were his kinsmen according to the flesh, and in the begining of the Chapter following, he vseth these wordes: Brethren my harts desire and prayer to god for Israell is, that they might be saved, his reason therof followeth. For I beare them record, that they haue the zeale of God but not accordinge to knowledge. If Paule were thus affected towards the Iewes, who were so exceedingly violent and outragious in whatsoeuer they went about in their blynde zeale, as at large appeareth by the story of the Actes of the Apostles. because they had in them a zeale of god: woulde hee, were he now liuing among vs, be so affected as the most are, towards the puritanes as they are tearmed, in whome it is manifest there is a zeale of god, be it that it were not according to knowledg: seing they doe nothing in their said zeale in a tumultuous, but all peaceable manner: as by prayer to god, and humble petition to her Maiestye the heade, and the body of this Realme met and ioyned together in Parliament: either would S. Paule (trowe wee) call these men in scorne as the Disc. doth: \* men of the overworne consistorian faction, men of the humour of reformation, men more pure then the rest of their brethren, that is, puritanes: or with others precisians phantasticall men: &c. yea of Satanists as my self haue heard them called: because of theyre zeale, admit it were a blinde zeale: who for the blinde zeale that the Iewes had, called them so louingly brethren? It is not possible: As from some thinges which might be obserued, so from these two places, and some other, especially that, page 15. (where vpon certaine worthy premises he collecteth, that in all likelihood, seing neither by learning nor sufficient arguments, they of the over-worne Consistorian faction could heerebefore preuaile, for the setting vp of their presbyteriall conceyts, they thought to supply their wants therein, by this deuise of casting out diuells:) It may very probably be gathered, that the thinge which hath vexed the Disc. and made him sweate somuch about counterfeyting. is not the counterfeyting, and teaching to counterfeyt a possession: nor his hatred and abomination to sinne, and in particuler to this detestable couenage: but his hatred against the instrumentes which

vers 1.

vers 2.

page 15.



which god vsed in these great workes of his: whome, together with all of the same stamp, as from his soule he hath of long hated, so hereby was the same mightely increased, in that these kinde of men should be thought to haue such interest in Christ Iesus, as that at their (falsly termed) verball prayers, and hypocriticall fastings, he should as it were visibly descende from heauen, and tread downe Sathan vnder their feete.

This said the Narrator before the Disc. came forth, cannot be indured. whereby we may se he coniectured aright. And mark what he thereupon out of the Apostle addeth: *But god hath chosen the foolish things of the world to confound the wise, and the weake things of the worlde to confound the mighty.* As if he had said: in that the Lord hath vsed in these rare and great workes of his, such weake and contemptible me, we should rather considering the lordes manner of dealing, be confirmed thereby in these workes, & further assured that they are of god then kept from beleuing and embracing the same.

*These are not dealt with but there must be a great assembly gathered together in one corner or other: all of them such persons, as they knowe to be their frendes, or at the least as their said frends doe bring with them, and are thought fit to be peruerced.* pag. 66

The falshood of this is heereby manifest, in that M. More and I knewe not those persons in Lancashire who ioyned with vs in prayer to god for the casting out of Sathan of the persons possessed, as they can witnesse: nor yet any one of them being meere strangers to them all and they to vs: and at Nott. also they were generally vnknowne to me neither was their any choyce made by some of our frendes, and procuring of men to come, (as is well knowne to them that did come who were not a few) as the Disc. suggesteth: Besides this partly argueth, that (were there a counterfeytinge indeede) these our sayde frendes were confederates therein, which I think hardly any will fauour. It is maruaile that the Disc. affirmed not likewise that all those which haue seene Somers, Darling, and the 7. in Lancashire in their (pretended) fitts, were not my frends (so should I haue some roare of frends: ) or at least that my frendes he speaketh of did bring them, or procure them to come, knowing them to be such as were like to be peruerced, for this he might as truly haue affirmed as the other: & this had bene to some purpose indeede, whereas the other is to none. It is strange therefore that he strayned not himselfe a little further: but though he doe it not heere, yet he saith something els-where bending this way: for speaking of the 12. Commissioners, he hath thes words \* that they are not to be impeached, somuch for their want of wisdom, as for their blynding the eye thereof, by their preposterous affections, they held with M. Darrell. Yf now the principall eye witnesses of Som. fitts for

P I

wisdom

At the disposal  
ou of the 7. in  
Lancashire there  
were present a-  
bout 40. & of  
So. at Nott. 15

pag. 108



wisdome, learning, and authority were thus affected towards mee, well may it be that the rest also were: And if by *my friends* I could procure these persons to see So. in his fitts, who albeit for *theire wisdome* they were not easily to be deceyued, yet because of their *preposterous affections* were fitt to be *perverted*, much more by the *saide friends* of myne might I procure meaner persons to see him, more fit to be *perverted* then they. And this is to be supposed of the rest of our *Dem-macks*, viz. that the principall and other witnesses of their vexation were likewise blynded all, and euery of them with *preposterous affection*, which no man (sure) will be- leue, the Disc. excepted.

*The end of the First Booke.*

## THE SECOND BOOKE

### OF CHAP. I.

*Discouerer.*

Of M. Dar. intercourse with So. by starts at Ashby, from about the yeare 1592 vntill 1597. for his instruction how to dis- semble himself to be possessed.

Darrell

This my supposed guiltynes is prooued two wayes, first by *Somers* accusing me to haue taught him: Secondly, by circumstances arguing the same: deposed by diuers witnesses. In the accusation we are to obserue first, the accuser: secondly the accusation it selfe, lastly the circumstances confirming the same (as is pretended) deposed by others.

The accuser is *William Somers*, a yong man about the age of 22. yeares; who first is knowne to be a notorious and infamous liar: for



4. times hath he varied with that double and false tongue of his: some times affirming, at other times denying all counterfeiting: and euen-ty of these times openly, and to an infinite number of men. 2. By his owne confession he hath counterfeited a possession: and if that were so, prophaned the holy exercise of prayer and fasting: and is therefore most vile and abominable. 3. Yf he haue counterfeited, he is a most horrible blasphemier: hauing sometimes said *there is no god*: and some- times vsed these wordes, *I am \* god: I am Christ*, as is deposed. 4. He is a forsworne wretch: for he hath sworne both wayes, that hee hath counterfeited, and that he hath not counterfeited: yea with an ex-ecration, betaken himselfe to the diuell if euer he counterfeited: he must needes therefore be forsworne. In regard hereof I answer that forasmuch as ther is only one witnessinge against me, I ought not therevpon without further prooffe, neither by the "lawe of god, nor by the ciuill lawe, be held and adiudged as guilty. 2. I haue to all the articles framed against me out of his accusation, answered negatiuely and me thinketh were I a priuate man, in regarde of my education, yeares, and life, I should be credited rather then Somers: much more being a minister of Christ Iesus and preacher of his gospell. 3. Besides my owne oath and protestation against this single accuser, \* learned and graue deuines haue offered to be my compurgators: which by the ciuill lawe ( according to which I am to be iudged ) doth aboun- dantly suffice for my purgation: seeing my owne without theirs is sufficient. 4. I take exception against his testimony in regard of his vnworthynes, which appeareth by the premises. And because of this I affirme, that there is no body testifying against me the crime layde to my charge: for there is none but Somers ( as by that which follow- eth is made euident, ) and he in all lawe is *nullus testis*: no witnesse.

*Discoverer.*

The Disc. saith of him, *that he hath dealt since his examynation at London much more sincerely in this matter then I.*

*Darrell.*

Admit then Som. were not such and so vile as we heare, but as the Disc. it may be will haue it, a yong man of good reporte: admitt likewise that not only he but others also ioyned together with him in the accusation, yet notwithstanding forasmuch as the accusation it self is most false, as we shall heare, all will make nothinge to prooue my guiltynes. And so from the accuser let vs proceede to the accusa- tion, and examyne it.

*Discoverer.*

About a quarter of a yeare before my departure (saith So.) from M. Tho. Grayes, ( with whom I then dwelt at Langley Abbey in Leicester shire

*Yf that wretch- ed & notorious Blasphemous Hackett, were iustly & worthe- ly condemned: & executed, for such like blas- phemies & in- dignities as this may it not seme strange that this lewde periured boy should be thus cherished and much made of, by the Bish. & his Chaplens.*

An f.

"Deut. 19. 15.

Iohn. 8. 17.

2 cor. 13. 1.

1 tim. 5. 19,

M. Iohn Ireton.

M. Iohn Browne

M. Robert Evin-

gton,

M. Tho. Boulton

pag. 244.



shire) I was sent one day to *Ashby de la Zouch* (being 4. or 5. myles distant) vpon some occasion of busynes. At what time I with other <sup>what these boy-</sup> <sup>es were & there</sup> <sup>names it would</sup> <sup>be knowne, also</sup> <sup>what Alehouse.</sup> boyes, going into an (a) alehouse, found there *M. Darrell*, whome I little regarding, but (b) playing the wagg, and skrewd boy with my companions, *M. Darrell* departed out of the house, and stayed at the dore vntill I came forth. And then he tooke me apart, asked me my name, where I was borne, with whome I dwelt, *Alas* (quoth he further) thou art a pretty boy, and my countreyman: I knewe thy father, and am sorrye to see thee in so meane a case: for I was simply apparrelled, euen as meanly almost as could be. Hee also promised to bring me out of the towne, and to tell me somethings, where in if I would be ruled by him, I should not be drinen to goe so bare as I did but be able to mainteyne my selfe as long as I liued. When I had dispatched my busynes, I returned homeward, and found *M. Darrell* not farr from the place where I left him, talking with (c) two or three strangers, about one *Katheryne Wright* whome he said he had dispossessed of an vncleane spiryt. After he had ended his communication with them, he went with me along in the streete in my way homeward: and as we were going together, I ha- uing over-heard some of his speeches with the saide strangers, asked hym what they ment: he answered me with a long speach concerning the possessiō of *K. Wright*, and tould me the manner of her fitts &c. as there follow- eth: where is set downe at large our first (pretended meeting) or ac- quaintance with the occasion thereof, the allurements I vsed to per- swade him to counterfeyte, and the acting of certayne trickes by my selfe for his better instruction.

*Darrell.*

*Ans. 1.*

I answer before the Lord, and as I shall answer it at the dreade- full day of iudgment, that I neuer (to my knowledge) sawe *William Somers* before the 5. of Nouember 97. which was but two dayes be- fore his dispossession, and that was also vpon earnest intreaty made by the *Maier* (then) of *Nottingham* and by sundry others: much lesse then had I for certaine yeares before 97. diuers and secret me- tings with him, and confederated with him, as he accuseth me.

Secondly, I answer, that forasmuch as *Somers* was gone from *M. Grayes* before the time he affirmeth our first meeting or acquaintāce began: it cannot therefore possibly be, that this his said accusation is true. About Midsummer 1598. I being by the B. of *London* deposed and examyned, it was articulated against me, that about 4. yeares (then) past, as I was talking with two or three strangers in *Ashby* co- cerning *K. Wright*, *W. So.* came to vs, and that leauing them, I went with him on the way homewards, perswadinge him to counterfeyt a possession as *K. Wright* had done. The same was read and charged a- gainst me in *Michelmas* tearme followinge at *Lambeth* before my

*Lord*



Lord chief Iustice and some other of her Maiesties moste honorable priuy counsell. And this was done in the presence of aboute an hundred. Then or at that time (as we see) our first acquaintance began Anno 1594. now sixe yeares past: but So. accusation being synce by the Disc. retyned. and cast into a newe mould, becaule of an *Apologie* of mine made after this, he is now said to haue bene acquainted with me from about the yeare 1592. whereby the Disc. hath gayned two yeares, which standeth him in singuler steade. for take the accusation as it was at the first, and is in the article, and continued long charged against me, as in equity we ought, the Disc. and Som. are manifestly conuincd by the *discovery* it selfe. for by pages 94. and 95. it appeareth, that it is now about eight yeares since Som. went from *Maister Grayes*, and the accusations being in his first frame, it is little more then sixe yeares since *Somers* and I were first acquainted, as he affirmeth: so that Som. should haue bene gone from M. *Grayes*, about 2. (o) yeares after the Disc. accompt, before he and I were acquainted, and therefore the accusation false. Blame not then the Disc. for this alteration of the time, for had he let it goe as it was framed at the first, either he must haue let that point of my *Apologie* alone, or els haue cleane ouerthrowne himselfe and all: now whether of them soeuer he had done, it had bene against himselfe, and the latter shamed him for euer. It was wisdom then (I trow) with a dash of his pen to preuent all, which was by writing the figure of 2. instead of the figure of 4. & chaunging 94. into 92. But let vs take the time of our first acquaintance to be, not as So. hath affirmed, but as the Disc. now reporteth it: (for I see no remedy) yet by the *discovery* it selfe it will appeare, that the accusation is false herein: for by page 94. it is playn (as forth with we shall heare) that So. went from M. *Grayes* about 7. yeares before the *discovery* came forth, and the Disc. himselfe confesseth. that it was then but 7. yeares synce we were acquainted, for from 92. (which is said to be the first time of our acquaintance, if we were acquainted so soone) vntill 99. are but 7. yeares: and besides *Somers* saith that we met together about a quarter of a yeare & pag. 80. *twelue or thirteene weekes before he went from M. Grayes*. By the *discovery* it selfe therefore it is manifest, that he could not come to me at *Ashby* from M. *Thomas Grayes* at *Langley abbey* a quarter of a yeare before his departure thence, as both here and page 82. is by *Somers* in his accusation affirmed. whereby it is euident that the Disc. in his *discovery* hath playnly discovered my innocency, togeather with So. & his own falshood and corruption. And this is the second time the *Discoverer* is conuincd by his *discovery*. And if heereby my innocency and the falshood of So. accusation appeare: How would it shine and be cleare



if vpon a commission graunted I should make prooffe that it is aboute 10. yeares since his departure from *Langley abbey*, whereof I am very sure, and how or which way it will forthwith appeere

It will not helpe him to say that he doth not dyrectlye affirme that we became acquaynted 92. but *about* 92. for this worde *about* must haue relation to the time after 92. viz. 93. and not to the time before, because he saith in the next wordes followinge, that I became acquainted with So. at *Ashby* about 5. or 6. yeares past, meaninge from 98. which is all one as if he had said from 92. or 93. whereas otherwise he should haue said, about 6. or 7. yeares past.

Discoverer.

Against this the Disc. obiekteth as followeth: Where M. Darrell saith (viz. in my *Apollogy*) that it is 9. yeares or thereabouts since Som. went from M. Grayes, if that were true, he had said somewhat, for the clearing therefore of this: First M. Gray and Mistrisse Gray being interrogated 23. Octob. 1598. how long it was since So. left their seruice: the one saith: more then sixe yeares past: and the other about sixe yeares as they remember. But there is some better certainty to bolt out the truth heerein. So. was bound prentise (as M. Dar. confesseth) with Thomas Porter, about a monneth or fīue weekes after he was discharged of M. Brackenburys seruice: and So. saith that he remayned little above a quarter of a yeare (if so long) with M. Brackenbury: and it will be confessed, that he went from M. Grayes to dwell with M. Brackenbury: so as if we can fynde when Som. was bound prentice, it will appeare how long it is since he dwelte at M. Grayes, Now the Indenture it selfe whereby he was bounde, beareth date the seauenth of May in the 35. yeare of her Maiesty: whereby it is manifest the premises being true, that it is not yet seauen yeares since Som. dwelt with M. Gray, which controuerteth M. Dar. nynce yeares.

Darrell.

The premisses being true, that he saith is not thereby manifest: for if we add to the date of the Indenture, the monneth or 5. weekes and quarter of a yeare he speaketh of, it is likely to be full 7. yeares, and as more as lesse. yea the premisses being true, it is manifest that his not yet 7. yeares (viz. at the time the discovery came forth) is false: for if it were more then 6. yeares in October 1598. since So. departure from M. Grayes: must it not needes be more then 7. yeares in Nouember 1599. which was the time wherein the discovery first sawe the light? And this is the third time the Discoverer is conuincd by his owne discovery, neyther doe the premisses, being true, controule my 9. yeares: for they being true, M. Gray notwithstanding deposed truly: and so did Mistrisse Gray, her memory saylinge her for the present: They thought as it may sceme, that they would make sure to sweare truly, and



## LYING DISCOVERY.

and to keepe them within their boundes, and no maruaile seing notwithstanding that (as I was credibly informed) the B: of London said to M. Gray when he thus deposed, that he had forsworne himselfe: offering to lay him a hundred pounds that it was not 6. yeares since So. left his seruice, albeit M. Gray being ready to lay with him, he after refused: and not only this, but threatned him and Mistrresse Gray likewise to send them to prison, what would he haue done, or at least said, if they had gone as far as truly they might? Had they deposed that it was not 7. yeares, or that it was not eight, or not 9. years past, their depositions being true, that I said of 9. yeares must needes haue bene false, but we see they haue deposed otherwise: and I trust if they should now be deposed thereof, after they haue better considered of the matter their depositions woulde not controule but confirme Darrells 9. yeares, But admit it were but 7. yeares. (yea somewhat lesse) from the time of So. departure from M. Grayes, vntill the time I writ my apollogy, which was in October 98. it had bene all one and as much for the clearing of mee, as if it had bene 9. or 19. yeares from the time he went thence, because thereby it had bene euident he was gone from *Langley Abbey* before our pretended meeting shoulde begin: which is sufficient for me, yea although wee take the time of our first acquaintance to begin in the yeare 92. or as the *Disc.* after affirmeth, about 5. or 6. yeares past from 98. much more if we take it as it was at the first layd out in writing against me: for if So. were gone from M. Grayes 7. yeares before the yeare 98. which was *Anno 91.* then was not he there 92. vhereby we may see had the *Disc.* controuled my 9. yeares: it would not auayle him for the proouing of my guiltinesse. And if the *Disc.* will heerein saye any thing to the purpose, (otherwise he may in this poynt be hereafter sylent) hee must leaue my 9. yeares, and proue that So. was at M. Grayes at *Langley Abby* in the yeare 92. as he and Somers affirme: which I thinke he shall finde as ympossible for him to doe; as to prooue So. a counter feyt. And when he hath performed this (if it proue possible) yet is he neuer a whit the nearer my teaching of him,

And where in this account of the *Disc.* he saith So. was bounde prentice as (M: Darrell confesseth) with Thomas Porter, about a moneth or fyue weekes after he was discharged of M. Brackenburys seruice: obserue I beseech you his cunning: for he pretendeth to the reader as though that were graunted by me for a truth: whereas that which I confesse is this, that Somers was bound prentise to Thomas Porter, and the very placing of my confession in the midst of these wordes doth ymply as much, and not that he was bound to him about foure or fyue weekes after he came from M: Brackenburys: which I know to be false:

But



But to let that goe: the *Disc.* and *Somers* in these and the words following before mentioned haue vttered 3. vntruthes, euen as many as there be seuerall points deliuered: For first besides that *Som.* was about 6. weekes with *Porter* before he was bound, as *Porter* and his wife are ready to witnesse, he was (as I offer also to proue) after he came from *M. Brackenbury* at his mothers house in *Nottingham* first sick for certaine weekes, after in health before he went to *Porter*, In the whole as I coniecture by that which followeth, about half a yeare before he was bound prentise, 2. (as shortly we shall heare) beinge *M. Brackenburys* boy, he remayned at *Bell hall* in the County of *Wygorn* frō the feast of *Pentecost* in the yeare 91. vntil the feast of *Michael the Archangel* & from thence he went to his maisters house at *Holme* not far from *Newark* vppon *Trent*: where also he remayned for a season, besides the time he was *M. Brackenburys* boy before he came to *Bell hall*, which as I thinke was about a yeare. This *Som.* calleth *little about a quarter*, and because he had not lyed heere enough, the *Disc.* addeth *if so long*. 3. *Somers* being taught by *M. Grays* schoolemaister and not able as it should seeme to indure the correction which was due vnto him, ran away from *M. Grays* home to *Nottingham*. wher likewise he continued a season, before he went to *M. Brackenburys*, but how long I know not. It will not then be confessed, but denyed, except it be by *Somers* and the *Discoverer* (who spare not to deliuer any thinge for truth be it neuer so false) that he went (with a strayght foote) from *Maister Grays* to dwell with *M. Brackenbury*. we haue heard before, that the *Disc.* his premisses beyng true, yet that he inferreth vpon them is false, viz. that it is not yet 7. yeares since *Somers* dwelt with *M. Gray*: how much more then the premisses being false, so that both conclusion and premisses be false and deceitfull, like to the authors and inuentors of them.

*Discoverer.*

And where the *Discoverer* vpon occasion of these wordes of myne in my *Apologye*: *Somers* was gone from *M. Grays* 5. yeares before our pretended meeting, hath these wordes: If *M. Darrell* meane their first meeting at *Ashby*, it is a palpable vntruth, to say, that *Somers* was gone from *M. Grays* five yeares before that time: if he vnderstand their last meeting in the parke, he was gone indeede from *M. Grays* about three yeares before that time, but not fyue:

*Darrell.*

He must remember, that I vsed those wordes for the conuyn-  
cing of the accusation then layde out in sundry articles against me,  
wherein our first meeting was saide to be about 6. yeares now past,  
and that I trust would proue no vntruth, if I should be put to my tri-  
all



all: and not of the accusation now in prynt, wherein our arguaintace is stretched about two yeares further, which is as much the *Disc.* as *Som.* accusation, and a miserable compound, as I may say - 2. Admit I had bene mis-informed, it had bene a fault in them from whome I receaued that information, and an other in me to spread it abroad, (although with no purpose of printing it) yet nothing auayleable to proue me guilty of teaching so. to counterfeyt.

And whereas *Somers* saith in his accusation, that dwellinge at *M. Grayes* at *Langley* abbey, he came from thence to me at *Asbby de la zouch* (being foure or fyue myles distant) vpon some occasyon, where I taught him to counterfeyt, and that sundry times as appeareth by page 82. wherevpon it is to be intended that I dwelt then at *Asbby*, as I haue for diuers yeares: this also (it is euident) is false, in that he was gone from *M. Grayes* before I came to dwell at *Asbby*. for from thence he went about 10. yeares past, and it was but 7. yeares vpon the feast day of *S. Mychaell* the archaungell last (I meane Anno 99.) synce I went to *Asbby*: so he was gone about 3. yeares before I came thither or indeede euer sawe *Asbby*. This vrged by me heeretofore in my *Apology*, the *Disc.* semeth to conuince in these words following.

*Discoverer.*

*Somers* affirmeth (saith *Darrell*) that when he repayred to me to be taught, he came from one *M. Grayes* of *Langley*, with whome he saith he then dwelt, to *Asbby* where I then dwelt, as he affirmeth: and in a parke there we met. In which wordes there are foure vnrathes. First, *Som.* doth not say that ever he repayred vnto him to be taught, but that beinge with him he was taught by him. p. 93.

*Darrell.*

VWhether *Somers* as is pretended came to me at *Asbby* with an intent to be taught and to that ende, or no, it mattereth not, for the question is, whether euer we met at *Asbby*, & whether he was taught by me or no. Now and against this meeting and teaching at *Asbby*, both in my *Apologie* & here I bend my selfe, and thus I reason: He was gone from *M. Grayes* before I came to *Asbby*, & whiles I dwelt at *Asbby* he remayned not at *M. Grayes*: It cannot therefore be that *Som.* dwelling with *M. Gray* came to me dwelling some foure or fyue myles distant at *Asbby* as he affirmeth. And where the *Disco.* trifleth about the ende *Somers* set before himselfe in comming vnto me, surely if there were any such meeting at *Asbby*, and teaching there to counterfeyt, as *Somers* and the *Discoverer* pretend, considering it is sayde, that \* after our acquaintance began and agreement about counterfey- pag. 82. ting, he met me three or foure times in *Asbby*: one woulde thinke that he came to receaue some newe instruction from me, or to haue the



pag. 80.  
paa. 82,  
pag. 83.

pag. 84.

ould renewed: for wherefore else came he vnto me? It is not saide any where that I went to him, or sought him out at Langley abbye or elf-where, or yet in Ashby, but that he <sup>\*</sup> founde me in an alehouse in Ashby, and (a) met me three or foure times in Ashby. And againe (b) I went to Ashby, and enquiring for M. Darrell, found him in a house by the schoole nere the Church-yard. Having met with him, he walked with me into the feildes &c. And againe (c) I tooke Ashby in my way of purpose to see M. Darrell whome I found there: Is it now credible that he shoulde come thus of purpose to me at Ashby, being come inquire and seeke after me, when he hath found me and we met, I presently fall of teaching him, and he of learning, and yet he come to no such ende? If he had sayde thus of our first meeting it had bene another matter, but to affirme that he neuer repayred vnto me to be taught, had there bene any such repaying and teaching, must needes be in the iudgment of all men very vntue. Yea it is contrary to pag. 84. with 85. Thus is the Discoverer conuincd the fourth tyme by his owne discovery: and pretending to shew my vntuthes is himselfe fallen into an vntuth, were there any truth in my teaching Somers to counterfeyt, which he contendeth for. But let vs proceede to his second vntuth.

Discoverer.

pag. 85.

Secondly the tymes of So. repaying to M. Darrell were not whilest he dwelt with M. Gray: but afterwarde when he was run away from his maister Thomas Porter of Nott. for Somers only layeth to M. Darr. charge that on a time when he dwelt at M. Gray he met him the said Darrell by chance at Ashby, & was then first instructed by him.

Darrell.

pag. 86.

Contrary to this are these wordes page 82. Also the saide Somers affirmeth that after his former acquaintance begun with M. Darrell and whilest he still remayned with M. Gray he met M. Darrell three or foure times in Ashby And continuing his speach concerning our meetings at Ashby, whiles Somers remayned with M. Gray at Langley abbey, he addeth this further: at other times also the said M. Darrell did kindly salute me: and so proceedeth the Discoverer (as there appeareth) to mention Somers departure from M. Grayes to M. Brackenburys, & how shortly after he was with him, he fell a counterfeiting and praesing these feyts of actiuity, which of me he had learned at Ashby, whiles he was at M. Grayes. Whereby it is playne if the Discoverer say truly page 82. that we met more then one time at Ashby whilest Somers dwelt at M. Grayes, which is contrary to that is heere affirmed. Thus the first time the Discoverer is confuted by his owne discourse, and if he speake the truth page 82. (otherwise he is to blame to publish a lye for a truth) he speaketh heere vntuly: and so in conuincing



cing me of an vntruth, he himselte is found with an other vntruth.

Thirddly Somers doth not affirme that M. Darrell dwelt then at Ashby, when he dwelt at M. Grayes and mett him in Ashby they might meete there together though M. Darrell did not dwell there. pag. 93.

Be it that in the article layde out in writing against me, it is not expresly saide, that I dwelt then at Ashby, yet considering it is sayde that he came fundry times to me at Ashby before he went from M. Grayes, we haue heard in reason it is to be so intended, and the same was to be vnderstood, which is all one as if it had bene expressed, for howsoeuer Somers might meete me by chance at Ashby the first time he was ( as they say ) instructed by me, ( and yet this is very incredible that we should not only stumble one vpon an other in an alehouse but agree so quickly of our match, and fall so roundly to our worke euen at the first dash ) yet that by chance thus he should meete me after at Ashby three or foure times and at other times also before he wente from M. Grayes, as is abouesaide, I not dwelling at Ashby but 20. myles of and aboue, he also dwelling foure or fyue myles of, and in subiection to an other, is ( almost ) as vnlikely, as that a blynde man shoulde catch an hare with a taber, as it is in the prouerbe: for it is not sayd either by Som. or the Disc. that I appoynted him to meete me at Ashby, we dwellinge both of vs elsewhere: for that had bene as absurd, considering the places of our aboades, as presently will appeare. VVe may therefore assure our selues that the reason why it is mentioned so carefully and purposely, first in So. accusation, then in the circumstances confirming the same, that Langley abbey and Ashby were foure or fyue myles distant, is because men might there-vppon coniecture that I dwelling in Ashby, and he no further of, might well in some probabillity and likelihood meete in Ashby. and that diuers times, and in the parke which standeth betwene them both: whereas had it bene confessed that I dwelt not there but twenty myles from the place, had I say the accusation bene so framed, and the place of my dwelling also named, it had bene made thereby in all indifferent mens iudgments not only very vnlikely to be true, but also incredible, as may appeare by that which heere followeth. pag. 80, & 87.

I am able to proue by a multitude of witnesses that from the time I left the Vniuersity of Cambridge which is about eightene years past, vntill I went to Ashby, I dwelt either at *Marssfield* in *Sheerwood*, or *Bidwell* a village three myles distant from *Nott.* saue that I was at *London* a student of the common lawes of this land, almoste a yeare, which was about fiftene yeares past, now *Langley abbey* with these two townes are north-wardes from *Ashby* and the groundes belonging to the *Abbey*, M. Grayes demeanes lye very neare the high way from



from both the sayd townes to *Asbby*, the wayes meeting thirteene or fourteene myles before you come at *Asbby*, so that from which of these places soever of my aboade I went, (as from the one of them I must, if I dwelt not at *Asbby*) I must needes passe by M. Grays house where So. dwelling was, when I was short of *Asbby* 4. or 5. myles, which considered, who can be so grosse as once to ymagine that we would appoint and that sondry times, *Asbby* to be the place wherein to consult and doe our tricks: a man would thinke, that had So. and I met as he affirmeth, some parte of the grounds belonging to *Langley Abbey* (there being especially trees & bushes, as well as in *Asbby park*) had bene safer and more for our ease: for so much labour bestowed in vayne might I at least haue saued. Considering also it is saide that we met in *Asbby* towne, and so in the uiew of others and that often, wherein mult needes be great daunger least one day it should make to the descrying of vs and \* *bring vs both in danger of hanging: Asbby* was the most vnmeet place of a thousand we might haue agreed vpon and made choyce of. It is most true the Disc. saith, that I dwelt not at *Asbby*, (but indede at *Manffeild*) when So. dwelte at M. Grays, neither will any man deny, but that we might haue mett there together though I did not then dwell there: but that the accusation was thus framed against me at the first (according to which I framed my Apology is as false, as this is true, what fault then was committed by me herein in my Apologie? yet if we will beleue the Disc. when he speaketh vntruly, by his saying it may be gathered that I did dwell at *Asbby* whē Som. dwelt at M. Grays: for he reckoning page 94. & 95. how long it was from the time that Som. went from M. Grays: hath these words: It is not yet 7. yeares since Som. dwelt with M. Gray: & reckoning on the other side in the pag following, how long I dwelt at *Asbby*, he useth these words: which yeares being layd together, doe amount to aboue eight yeares and a halfe. Yf those two speeches or accounts of his be true, (which vnder colour of truth he publisheth to the world) by the disc. his owne testimony when Somers dwelt at M. Grays, I dwelt at *Asbby*, and therefore he might well haue let this third vntruth of mine alone. And this is the sixt time the Discoverer is conuincd by his discovery. Howsoever it be whether I then dwelt there or not there (as it greatly mattereth not) the Disc. is taken in an other vntruth and contradiction, yea in the verye same lease, as by his discovery is further discovered Somers falsehood and his owne.

Discou.

Fourthly, whereas M. Dar saith (if he meane plainlie) that So. affirmeth their meeting in the parke to haue bene whilst he dwelt at M. Grays: he is therein greatly deceived. For there saide meeting there was little aboue

pag. 86.

pag. 94.

pag. 94.



yeare before his pretended dispossession at Nottingham.

Darrell.

It is said page 80. that when we were first acquainted and agreed of this match, which is supposed to be diuers yeares before the latter meeting here spoken of, I acted his tricks vnto him. Now this meeting I euer tooke to be ment in *Ashby parke*. But seeing we mett not there then, as the truth is: and the *Disc.* himselfe confesseth, and yet notwithstanding met then somewhere, as the *Disc.* and *So.* affirme, I desire them both to bethinke them and agree of the place, where I taught and he learned at our first acquaintance, and to discover that in the next discovery, for the better strengthening of their wretched & miserable accusation: for in *Ashby parke* we heare it was not, and no other place of our meeting hath hitherto bene named, the *Alehouse* and *Ashby* streetes excepted, in neither of which places it is cleare by their owne wordes page 8. that I acted not his tricks vnto him.

V Where I affirme in my apologye, that it is but 6. yeares since I went to *Ashbie*, the *Disc.* induoreth to perswade the world that when he published his discovery it was about 10. yeares: and this is another untruth (forsooth) of mine. His words be these:

Discoverer.

If the information giuen be true, he doth therein forgett himselfe. For it is reported that he dwelt in one Perrincs house in *Ashby* about one yeare. Then in one Iohn Hollandes about 6. yeares, and lastly in William Swinsons about a yeare and a halfe: which being layd together, doe amount to about eight yeares and a halfe. wherevnto (if M. Darrell doe not still continue his family there, but hath dwelt since a year or two at Nottingham) that time also since he departed thence, may also be added.

Darrell.

It is reported (saith he) that I dwelt &c. but by whome Sir Discoverer is this reported, or is it simply your owne forged deuise? That the report and information of my dwelling eight yeares & a halfe at *Ashby* (if there were any such) is vtterly false, yea in the Discoverers owne conscience, it may appeare by that which heere followeth.

I went to dwell at *Ashby* (as I can easily and sufficiently proue) vpon the feast day of Saint Mychaell tharchangell 92. and my Apology I made since my departure from *Ashby* about the same time of the yeare 99. How is it then possible, that I should dwell there 8. yeares and a halfe and that herein I said truly in my Apology the Discoverer himselfe cannot be ignorant: for page 24. he maketh mention of a testimoniall from Nottingham (he should haue added also from Mansfield and Bulwell, for the inhabitants of these three townes ioyned together in one and the selfe same testimonyall) and of an other from

S 1

*Ashby*

pag. 96.

It is reported

(saith he) your owne forged deuise at *Ashby* (if there were any such) is vtterly false, yea in the Discoverers owne conscience, it may appeare by that which thir followeth.



(a) by his sole  
authority, when  
as diuers Com-  
missioners shold  
haue ioyned  
with him therein

Asbby, hauing some 200. names of the cheif of these townes subscri-  
bed, for the witnessing of my good behauiour during the space of my  
aboade with them, which was about 16. yeares, which with sundry  
other writings the B. of London \* iniuriously tooke away from me,  
being prisoner in the Gatehouse, And in the Asbby testimonyall he  
knoweth are these wordes: *Wee the Inhabitants of Asbby de la zouch  
etc. certify that for the space almost of sixe yeares together, duringe which  
time he hath dwelt heere in Asbby, he hath liued among vs in very good re-  
porte, behauing himselfe every way as became his profession, and the gospel  
of Christ. And this they offer ( being aboue 30. in number ) to testi-  
fy further, if it shall please authority to call them therevnto. Nowe if  
my dwelling in Asbby (as the Disc. vpon a false report insinuateth )  
had bene eight yeares and a halfe, is it credible, that so many honest  
inhabitants, purposing to giue a true testimonyall of my behauioure  
during all the time of myne aboade with them, would haue diminish-  
ed more then two yeares and a halfe of my continuance at Asbby?  
seing especially they voluntarily offer to testify that they haue sub-  
scribed vnto, vpon their corporall oathes: and that the thing I desired  
( as I can proue ) was not a testimonyall concerning my behauioure,  
but as touching the time of my aboade with them. Is not this Disco-  
uerer then ( his owne conscience witnessing the same ) a Discouerer, a  
reporter, or an informer of a shamelesse vnt ruth? for is it not a sham-  
lesse thing that he should publish and make shewe to the world, that  
I dwelt at Asbby at least 8. yeares and a halfe, himselfe knowinge the  
same to be false? Is the information ( trow we ) where-vpon he affir-  
meth this, to be compared for number and credit, with the aforesaide  
information to the contrary? But I desire to know of the Disc. from  
whome he had his information. Surely from none in Asbby, for the  
inhabitants generally of that towne know that I neither dwelte sixe  
yeares nor sixe dayes in a house of Iohn Hollands: yea that he had no  
house ( then ) to let and spare me, and that I did not dwell halfe sixe  
yeares in any one house of any one particuler mans in Asbby. But it  
may be he had his information from William Somers, who hath infor-  
med him in many other worthy things, and whose testimony with  
him is of greate credit, such as he receaueth before the othes of aboue  
thirty. why should he not then beleue him herein (if he be the infor-  
mer ) before the report of aboue 30. others? But let vs heare Somers  
speake in his owne person, and proceede in his accusation.*

Discouerer.

Within 12. or 13. weekes ( as I thinke ) after my first acquaintance  
with M. Darrell. M. Gray placed me with one M. Anthony Brackenburie  
to keep certaine silver bagged conueyes, with whome after I had remained  
about



about 6. or 7. weekes, ( as far as I remember ) I began to put in practise sundry of these instructions that M. Darrell had given me. I fayned my selfe to be sicke: I foamed at the mouth: I did sometimes lie speechlesse as though I had bene dumbe: and so by the space almoste of a monneth I did counterfeyt as well as I could, such fits as M. Darrell had tould me that Katheryne Wright did practise. How be it I was not ( as it seemeth ) at that time my crafte maister. For M. Brackenburie and M. Randoll Barton his brother, being verily perswaded that I was but a counterfeyt, & that I had dissembled all that I had done, I was turned out of service, & wente home to Nottingham to my mother: with whome after I had remayned about a moneth, I was bound prentise for seaven yeares, to one Thomas Porter a musitian in that towne.

Darrell.

Before he hath tould vs how and what I taught him presentlye vpon our first greeting, and now he telleth how and where he putt in practise sundry of these instructions, with the ill successe which followed vpon that his forwardnes, in that he would be doing before he was his crafts maister: which made him I warrant you take time enough before he did his feyts the second time. That this is false and come out of the same shop with the former, and from the same author, the digell I meane, the father of lyes, is hereby manifest, in that he was gone from M. Grayes in Leycester shire, and seruant with M. Brackenburie in Worcestershire, before the time that he and I are saide by the Discoverer himselfe to haue bene acquainted together. For we haue heard before out of page 78. that we became acquainted aboute the yeare 1592. and out of page 79. about fine or sixe yeares past before 98. Now I can by oath proue that from the feast of Pentecost 1591 William Somers then M. Anthony Brackenburys boy, remayned at the mannour house of Bell hall in the county of Wigorn, vntill the feast of S. Mychael tharchangell, and from thence went to his saide maister his house at a towne called Holme. How long before this time he had bene M. Brackenburys boy I yet know not, but that he ran away frō M. Grays home to Nottingham and there continued a time before he went to M. Brackenbury is certaine. Yt then So. was gonne from M. Gray 91. yea I take it in the yeare 90. if not before, which is 9. or 10. yeares past, how coulde he possibly be M. Grayes boy, and remayning with him in his seruice at Langley abbey, come to mee from thence to Asby for 12. or 13. weekes 92. and 7. or 8. yeares past, except he had retorned to M. Grayes seruice againe after he had bene with M. Brackenbury, which is manifest he did not by page 83. 84. and neither So. nor the Discoverer ever affirmed that. And where he saith he foamed, I think it passeth his skill, and that he counterfeyted &



was therefore turned out of service, and went home, the truth is, that being strangely handled, vexed indeed by Iathan, and as I verily think then possessed, and thereby a continual trouble to M. Brackenbury, he was from thence sent home to his mother on horseback, and that with two or three for his more safetye, and with monney also from M<sup>rs</sup> Brackenbury to his said mother, and this was the counterfeiting he vied, and the manner of his *turning out of service*. Thus much for answer to the first part of *Somers* accusation, conceyninge our first acquainttance and agreement about counterfeiting: wherein as ther be diuers other absurd things (which for breuity sake & partli for that they are vnworthy the answering I omit). To this is one, that mentioning my teaching of him, and acting of certaine tricks for his better instruction, we heare not of any place where this should be performed: for the Discoverer telleth vs that our meetinge in *Abbye parke* was not till aboute 3. yeares after this, and other place is neither heere nor elsewhere named. This dealing is much like to his, that accusing one before the iudgment seat of robbery, nameth not any place where he should be robbed. But let vs proceede to our third pretended meeting, for the second meeting which is laide to be vppon his first running from his maister and in his way going to *Essex*, conteineth only a few wordes betwixt vs concerning counterfeiting, without any teaching and acting on my part, and learning on his, and therefore I will omit it. Where first I will set downe the Discoverer his wordes seruing to make a way therevnto, & then So. his owne.

pag. 81.

Discoverer.

pag. 84. 85.

Vpon his second running from his maister, and after he had remained in *Essex* a good part of a yeare, till he was weary. he returning homewards againe towards *Nottingham* with better hope then before, to buy out his yeares, thought it conuenient in his iorney homewards to take *Asby* in his way, of purpose to see M. Darrell, whome he found there as he saith, & had dealing with him as followeth.

Vpon my coming at that time to M. Darrell, he asked me where I had bene: whither I was goinge, and whether I had attempted to practise any of his instructions. To whome I answered according to his questions: that I had no conuenient time, otherwise then when I was alone to doe any of those things.: then he told mee many things of the boy of *Burton*. where vpon I shewing my selfe to haue a desire to goe and see him, M. Dar. said I should doe well in so doing, because that seeing of him in his fits, I might the better learne to doe them my selfe afterwards: being thus encouraged, I went to *Burton*, where I sawe Tho. Darling: but perceyning that a great number of people came likewise to see him, and fearing that some of them might knowe me, I returned to *Asby*, not staying to see Darling in any of his



his fitts. At my comming back againe to M. Darrell he demaunded of mee whether I had seene the boy in any of his fitts: & I answered that I had not for the reason last mentioned: which M. Darrell not well approving, said that I might well enough haue staied to haue seene some of them, because it was not likely that any there could haue knowne me: Then vpon some further occasion of speeches betwixt vs, M. Darrell deliuered vnto me in writing, the particuler fitts. which the said Thomas Darling lately had, and did act the most of them himselfe before me, we two being in the parke together alone, by Ashby. At that time also M. Darrell deliuered vnto mee in writing, certaine signes and gestures, which were to be vsed, he said, to signify sondry kindes of sinnes: which gestures he did likewise act himselfe in the place before mentioned. Then followeth the acting of certayne feates on his part: and after that he thus procedeth. These things thus finished I told M. Darrell that I ment to returne to see if I could gett my selfe released from my maister, and he approving my purpose therein, sayde that when the time serued I might well put all the former things in practise there with good effect: and that in so doing he doubted not, to procure mee a releas from my maister. He also told me, that he hauing a sister in law in Not. on Mistris Wallys I could no soner name her whē I should be thought to be possessed, but that presētly, & the rather by his sisters meācs he should be sent for to come vnto me. & so we departed. And thus far So. (quoth the Disc) for the profe of all the former particulars, wherewith Darr. is charged Darrell.

As in the two former (pretended) meetings, so in this thirde, neither Som. nor the Disc. doe tell vs in what yeare of the Lorde, or of the Queene we met, which I desire the Reader to obserue. They knew not belike what yeare to name, least thereby they should disadvantage themselues. Before we heard of no place where I shoulde giue these worthy instructions: neither then, nor now doe we heare of the certaine time wherein this should be done: which dealing is like to his that accusing one to haue robbed him, can neither name place where he robbed him, nor the time when: which accusation if it should be receaued, as it is far from any Iudge, so it woulde peraduenture trouble one were he neuer so innocent, to cleare himselfe thereof. But as before out of the Disc. and So. wordes, vntered elswhere and to an other ende, I haue, will they nill they, founde out about what time our first pretended meeting and acquaintance shoulde begin, though not the iust time, and thereby cleared my selfe, & shewed the falshood of his accusation, euen so I trust to doe heere. In the page before, viz. 83. it is saide that the second time Somers rann from his maister, was about a yeare and a halfe before he fell to his practises at Nottingham: and heere it is saide, that vpon this his second running and



after he had remayned in Essex a good part of a yeare, we met in Ashby parke in his returne from Essex to Nottingham. Now to his said practises he fell at Nott. in October Anno 97. so that by So. and the Disc. saying, this our meeting in the parke was in the yeare 96. And this the Disc. page 94. (though to an other ende) confesseth, saying: *There meeting in the parke was little above a yeare before his pretended dispossession at Nottingham: but this his dispossession pretended (as he tearmeth it) was vpon the 7. of Nouember 97. therefore this our meetinge must be (if there were any such) by the Discoverers owne confellyon in or about October 96. which possibly cannot be so: for that at this saide meeting So. saith that I tould him many things of the boy of Burton and aduised him to goe and see him, wherevpon he went to Burton, and sawe Thomas Darling &c. as is aforesaide: than I deliuered vnto him in writing the particuler fitts which the saide Darling lately had &c. nowe these things cannot possibly be true, (and so the accusation is notoriously false) because Darling was not at that time possessed, but dispossessed, and deliuered from sathan and his vexation, aboute halfe a yeare before this time, and a yeare and a halfe before Somers dispossession as in the begining of his fift booke is made manifest.*

pag. 263.

One (saith he) Thomas Darling dwelling at Burton, vpon Trent, beginning to be sick in February 1595. did afterwards take vpon him to dissemble certaine tricks: wherein continuing till the weeke before Whitsontyde following, he was deemed by M. Darrell to be possessed, and the next day after (as it is pretended) was dispossessed. From which time he continued well, by the space of about eight dayes, and then being at the schoole he fell againe to certaine tricks and perseuered in them by starts two dayes whilest it was pretended that sathan sought to repossesse him. But synce he hath left those practises. This appeareth also by the first and second pages of his booke.

If Darling were recouered and well, so continuing (or lest he his practises) at the time the Disc. mentioneth, as the truth is, and Som. dispossessed vpon the 7. of Nouember 97. how can that which is heere reported be true? So that the Disc. hath againe in his Discovery discovered my innocency, and the falshood of himselfe and So. accusation. And this is the seauenth tyme the Discoverer is conuynced by his owne Discovery.

Moreouer where the Disc. and Som. affirme, that in his returne to Nottingham, after his second running from his maister, & a little above a yeare before his pretended dispossession, wee mett in Ashby parke and that there I taught him: I am able and offer to prooue by sundre witnesses



witnesses, that So. after his second vagary or running away from his maister, was returned againe to Nott. to his sayd maister and there continued with him aboute two yeares and a quarter before his dispossession. How can the premisses then or accusation possibly be true.

And whereas he saith, that I *deliuered unto him in writing the particular fitts which Darling (then) had*, and againe, that I *deliuered vnto him in writing certaine signes and gestures*, I demaund what is become of this writing, and why myne own hand is not brought forth against me. It may be that Som. tare it in peeces after first he had written the same in a *Sententia Pueriles*, as he did by the writing he had at our first meeting, and hath losse this booke also with the other. O that these things be *admodum puerilia*, and must needes smell (& be laughed at) in the iudgment of the wise, yea it was well for some they were no worse.

The Disc. addeth: *And thus far Som. for the prooffe of all the former particulars, wherewith M. Darrell is charged.* A worthy proof sure but futable to the rest. I maruaile that the Disc. is not ashamed, to account So. testimony a prooffe, and much more to produce his testimony so oft, I thinke (a) 40. times at the least, and for the prouinge of so many seuerall things as he doth: he being a notorious lyar, a periured person, in a word as infamous and vile a youth as liueth I thinke this daye vpon the face of the earth, Notwithstandinge saith the Discoverer. (u) *the confession of Som. is of greate moment.* And is it so indeed?

This argueth a desperat cause

V Why So. hath said *there is no (r) god*, & vsed these wordes, *I am god and (a) Christ*, as is deposed: Blush then and be ashamed (O thou man) of those speaches. Besides, Som. hath said and sworne that he did not counterfeit. If his wordes be of such credit with the Disc. & some few others (for with few or none that are wise and godly I hope they be not) why should not his wordes sealed at other tymes with oathes and execrations be of like vallew? And why doth the Disc. or any other rather beleue So. affirming he counterfeitted, then denying the same? seing especially he hath as oft denied, as affirmed that he counterfeitted, and that he hath also varied somuch with that double and false tongue of his, euen 4. times, and therefore is not to be beleued in any thing he saith, nor his testimony to be admitted in any court of record. Yea but saith the Disc. *Som. confession is not so bare as M. Darrell pretendeth, but is strengthened with many circumstances (deposed by many) as doe argue the same in all likelyhood to be true, yea many of them together with the boyes oath, are very pregnant prooffes thereof, page 106.* And thusmuch concerning the accusation, now we will proceede to the circumstances confyrminge (as is pretended) the same.

pag. 87.

what then? yee why should not his testimony be admitted against Darrell.

pag. 87.



pag. 87.

The first circum-  
stance alleadg-  
ed to confirme  
So. accusation

the 2. circum-  
stance

pag. 87.

the 3. circum-  
stance.

pag. 87.

the 4. & 5. cir-  
cumstance.

pag. 88.

Discoverer.

It is confessed by M. Gray and Mistrisse Gray, and by M. Darrell himselfe, that So. dwelt with M. Gray at Langley, within 4. or 5. miles of Ashby de la Zouch: and did run on errands as Mary Houlden saith.

2. M. Darrell hearing So. describe the situation of Ashby, did thereby well perceave, that he had bene at Ashby, So as there is no impediment in that respect why he might not meete M. Darrell there as is deposed.

3. It is also confessed to be true, that So. going to dwell with M. Brackenbury left certaine bookes at M. Grayes.

Likewise that Som. was bound a prentise with Thom. Porter and that he ranne twise from him is acknowledged to be true by M. Darrell himselfe. and so the said So. had sufficient opportunity to goe to Ashby, and to talke with M. Dar. at such times, as upon his oath he hath delivered,  
Darrell.

By these and such like circumstances, had Somers charged any other with teaching him, the same person might as well ( and indeed as truly) be proued guilty thereof as I, For instance: Admit So. had accused S. Harsnet insteade of I. Dar. and that the accusation were thus: About eight yeares past I dwelling at Langley Abbey with M. Tho. Graye and going on errands now to Ashby a market town there by, now to Loughborough an other, mett on a time one M. Harsnet at Ashby, and there the said M. Harsnet perswaded me to counterfeyte to be possessed with the diuell, which he said I might easily learne, & he would teach me: promising me that if therein I would be ruled by him he would take me into his owne seruice, and maintain me while I liued. herevpon we went into Ashby parke, and being there M. Harsnet the better to teach me did act diuers tricks, for gnashinge with his teeth, he knocked his own teeth together diuers times, for somig, he rolled his tongue in his mouth, and then put out some little spittle betwixt his lippes, and said that I might soone learne to doe it better, by rolling a stone in my mouth, but specially if I coulde gett a little soape to vse at such times: (&c. as followeth page 81. ) and because we were to depart farr one from an other for my better remembrance he gaue me directions in writing, charginge me to make away the writing, which I did after I had writt the same in a *Sententie Pueriles*, which booke I left at M: Grayes. Now about 12. or 13. weekes (as I thinke) after my first acquaintance with M. Harsnet: M. Gray placed me with one M. Anthony Brackenbury to keepe certaine syluer hayred connyes: with whom after I had remayned about six or seauē weekes, I began to put in practise sundry of those instructions that M. Harsnet had giuen me, &c. as before we haue heard out of page 83. Heerevpon being turned out of seruice I went home to Notting

ham



*Sam* & was bound prentice first to *Tho. Porter* of *Nott.* and after with a barber in *East Smythfeild* in *London*: where beinge I repayred to *M. Harsnet* at his chamber in the *B. of Londons* house, & made knowne to him my yll successe: who told me that he must further instruct me, and that he might the more safely and conueniently doe it, hee said he would procure his Lord to agree with my maister for my yeares, and to receaue me into his house, and after I should be his man, as he had before promised me, and then he would teach mee in his chamber: and accordingly he did so.

Now if *S. Harsnet* shall deny this, and say that here is nothinge but *So.* bare accusation: I will out of his mouth returne against him, that the accusation is not so bare as he pretendeth, but is strengthened with such circumstances as doe argue the same in all likelihood to be true: yea layde together with some other that might be added, are pregnant proofes thereof: for first it is manifest that *So.* dwelt with *M. Gray*, & did run on errands as *Mary Holden* saith. 2. *Som.* hath bene at *Ashby*: *So.* as there is no ympeidment in this respect why he might not meete *Sa. Harsnet* there, as he chargeth him. 3. *So.* dwelt with *M. Brackenbury*. 4. *Som.* going to dwell with *M. Brackenbury* left certaine bookes at *M. Grays*. 5. *So.* being at *M. Brackenburys* did counterfeyt, & was therefore turned out of seruice, as is said page 81. 6. *So.* was bounde prentise with *Tho. Porter*, and did goe after to *London*, 7. being there he was bound prentice with a barber in *East-Smythfeild*. 8. He was from thence receaued by the *B. of London* into his house, agreeing with his maister for his yeares, and it may well be this was by *S. H.* procurement. 9. being in the *B. house* *So.* was often in *S. Harsnets* his chamber, and they two alone. 10. *So.* was *S. Harsnets* man, and had mainenance from him. The sixe first of these circumstances the *Disc.* telleth vs is true, and the foure last he knoweth to be true: and yet the accusation I trust he will say is false. The circumstances then of an accusation (vayne and tryfling ones I meane as be these) may be true, and the accusation very false. Notwithstanding then the truth of the *Disc.* circumstances precedent and subsequent, yet the accusation of my teaching of *Somers* to counterfeyt, may be (and indeede is) most notoriously false. And heereby is discovered the vanitye and lightnesse of the *Discoverers* silly & sottish circumstances, which may aswell serue for the appeaching of himselfe or any other, as of me against whome they are brought. So that I shall not neede to spend any more time in refuting that which refuteth it self in the iudgment of the wise.

*Discoverer.*

pag. 88.  
The 6. circumstances.

6. *Somers* practised at *M. Brackenburys* some such fitts, as he had at *Nottingham*, whereupon *M. Brackenbury* did discharge him  
V 1  
from



from his seruice, as Som. hath affirmed.

Darrell.

This is answered before. 2. So. fitts at Nott. were not counterfeyted but done by the diuell. ergo So. counterfeyted not at M. Brackenburies, but was then possessed, for it is saide, that his fitts at these two places were alike.

Discoverer.

7. So. in his fitts at Nott. and before M. Dar. comming thither, did name him the said Dar. diuerse times.

Darrell.

I deny not but that he named me, before I was the second time sent for by the Maiors letter: but the Disc. must proue that he named me before the first sending for me, when to one of the letters for my repayre to So. Mistrisse Wallys my sister in lawe subscribed her name, and that the said naming of me, was the occasion of my sending for. otherwise this naming me strengtheneth not So. accusation as is plain by page 86. mentioned before in the very last words of So. accusatiō. And this as hitherto the Disc. hath not done, so neither shall he be able to performe: as may appeare by that I heeretofore haue reported concerning the true occasion of my going to Som, which I can easilye proue.

But admit it were otherwise then I affirme, yet seing it was not Som. but the diuell by his tongue that named me, it argueth rather the subtlety of the diuell at that time laying the foundation of that building he since hath created, then my teaching him to counterfeyt.

Discoverer.

8. M. Darrell told Robert Cooper the boyes father in lawe that if he would carefully looke to Somers, he should not loose a penny by him: which sorteth with that deposed by Somers: How if he would be ruled by M. Dar he should not want: And the sauour is increased by that which M. Darrell himselfe confesseth. viz. that he was a meanes with some others to haue a collection made for the reliefe of the said Cooper. but indrede there were two.

Darrell.

Be it that Cooper haue thus deposed, for we heare not what hee hath deposed. only the Disc. saith so, Be it also graunted that I haue confessed as is heere saide, though it be otherwise: why might I not haue vsed words to this effect to Cooper, and what had I therein sayd ill becomming mee? Considering the pouerty of Cooper and the greate charge, and continuall hindrance Somers was to him and his familie day and night for some weekes, besides the great trouble and disquietnes he put him and his vnto. It is true there were two collections

ons

pag. 89.  
the 7. circum-  
stances.

pag. 89  
the 8. circum-  
stances



ons, but neither of them in the name of Somers but of the poore: The first of them was at the priuate fast helde at Somers dispossession: The second at a publique fast kept at Nott. These collections all me I trust will allow of. But was the monney at these times collected gyuen to Somers? or not a penny: or yet was all or most of it giuen for his releife to Cooper his father in lawe nothing lesse. The monney receaued at the first collection was part of it giuen to the poore of Nottingham, and part to Thomas Porter So. maister, because of the losse he had suffered, and the charge he had bene at through Somers affliction, for the space of aboue a moneth before. as M. Aldred M. William Langford with some others can witnesse. That which was giuen at the second and publique fast was distributed by the Mayor, whereof some he gaue to the poore of that town, and some to Cooper, partly because of the charge and trouble he had bene at whiles Somers remayned with him, partly for the cloathing of him, who scarcely had any to couer his nakednes. And how doth this confirme his accusation, & proue that I taught him to counterfeyt as the Disc. affirmeth? The lying boy faith in his accusation that I promised him *if he would be ruled by mee, he should be able to maintayne himselfe as long as he liued: and again that he should neuer want whilest he liued:* If this were the principall ende of his counterfeyting as is pretended, why (when he had counterfeited and done his feates) did neyther he demaunde, nor I giue him any thing? But let the Disc. and Som. say what they please, for there tongues are their owne, and they lordes ouer them: the deede sheweth that he hath liued and bene farr better mainteyned, since he saide he counterfeyted, then whiles he did counterfeyt, as the Disc. tearmeth his possession, so as the diuell may seeme to haue kept promise with him hitherto alluring him thus: *thou had better say thou was a counterfeyt, and liue like a man, then to haue nothings: for if thou shalt say thou wast not a counterfeyt, and goe into the cleargyes hand thou shalt haue nothing.*

pag. 80.  
paa. 81.

pag. 89. & 106.  
& 131.  
the 9. circumstance.

Discoverer.

9. I bought out the yeares of his apprenticeship, proued by my own confession, which is this: I gaue my word to Somers his maister, that he should haue 12. shillings 4. pence to releafe him of his apprenticeship, which afterwards I did performe.

(a) this condition is fraudulently left out by the Discoverer.

Darrell

Heere these things are to be remembred: 1. that I gaue my word as is heere said, if So. father in lawe did not (a) pay him by such a day which he not performing as I thought verily he would I was in conscience bound to pay, because of my promise. 2. I did this & indeed desired that So. might be releafed of his yeares, because Tho. Porter his maister



maister was a fidler, which trade of life we all know is much abused. 3. Porter being besides a weaver, had kept him still in his service, so that he would haue ymployed him only to the trade of weauing. 4. all this was knowne to diuers, and to what ende it was done: whence it came that I paying the aforelaide 13.s. 4.d. the Maior sent mee at the next collection for the poore 6.s. 8.d. of it, desiring me to take that vntill the next collection following, and that then I should haue the other moytie. And when that came I had of M. William Langford though not all, yet 3.s. 4.d. the other 3.s. 4.d I went without, for that trouble about Somers grew then vpon mee. And this is all the buying I vied. This also is said to be the other end of his counterfeyting: To be released ( quoth So. from my maister according as M. Darrell had promised me, I did began the course that M. Darrell had wished me to undertake. A likely thing that he who knew so ready a way, & of the two much better, I meane to runne away from his maister, woulde to that laid end counterfeyt to be posselt with the diuell, 2. It is to be considered, what I did for him in this behalfe, when he had performed the condition on his part: euen that is heere aforelaide, which is iust nothing.

*Discoverer.*

10. Mistresse Wallys according to M. Darrells former wordes, did send for M. Darrell to come vnto him.

*Darrell.*

This is answered before: where we must obserue that this circumstance with the 4. next precedent, haue bene purposly inserted in the accusation, because being either in part true, or seeming so to be to the vnwise & inconsiderat, the accusation it selfe might therby seeme to be true, and from them receaue some confirmation: whereas were all of them most true, and in the whole as they are not, yet notwithstanding the accusation ( as touching the life of it, I meane my teachinge him to counterfeyt ) might be most false, as in deede it is: which but for breuity sake I would here haue made very playn. And thus much for answer to the circumstances alleadged by the Disc. for the strengthening of So. accusation: now followe other circumstances generally arguing such a compact.

*Discoverer.*

There are heere withall besides set downe by the Disc. certayne circumstances generally arguing such a compact: as first that I with some other of my adherentes at an Inne or Tauerne interteyned him with good cheare.

*Darrell.*

Being at supper with diuers preachers at the signe of the castle,

*Som.*

pag. 27. & 6.

pag. 94.  
the 10. circumstance.

pag. 95.

pag. 89. & 106.  
the 11. circumstance arguing  
the compact.



## LYING DISCOVERY.

90

*Somers* came in, and one of the company, not my selfe, willed him to sit downe and to take part with vs, which accordingly he did. As before the *Disc.* would haue the reader imagine that I was an alehouse haunter, so here a haunter of tauernes, but he hath two certificats concerning my life and conuersation, with about 200. handes subscribed, that telleth him it is otherwise, whereby his sinne herein is made the greater.

*Discoverer.*

2. when *So.* was accused to haue bewitched one, *M. Dar.* dealt with the Maior of *Nott.* that he might be bayled.

*Darrell.*

It shall be heereafter shewed, that this is false: But why might I not well haue done so, had I bene then at *Nott.* as I was absent? being it is manifest (as in his place will appeare) he was innocent of the murder for which he was imprisoned, and so hardlye intreated through the mallice of some? And how doth that conclud the compact of counterfeiting betwixt vs two? or what lodgick call you this?

*Discoverer.*

3. whilst *M. Darrell* was at *Nottingham* he had secrett conference with *So.* diuers times.

*Darrell.*

I neuer had speach with him in priuate vntill about 9. weekes after his dispossession, neither is there any thing deposed to the contrary, (no not by *So.* himselfe) and that was to my remembrance only once, as I haue deposed, the occasion wherof I can shew, & vpo his father in lawe *Robert Coopers* request I did it. But be it, diuers times. why might I not lawfully speake with him apart? I thinke in some respect better then others both in regard of his former affliction, and the danger he was in aboue others, and that he was one ouer whose soule I was by my calling to watch. Yf this be a good circumstance against me, it will likewise be of some strength against some others in *Nott.* whome I could name, who talked with him apart as well as I, and oft too, especially meeting with the other circumstances: as, that they knew him, dwelt in the same towne with him, so as they might haue sufficient opportunity to meete together, were oft with him, with many circumstances more as strong as these objected against me, But I will shew wherein this circumstance is defectiue, whereby the weaknes of it may yet better appeare. Yf they which haue deposed to our secret & diuers conferences had gone a little further, and said that they harkning heard me commend him for doing such a trick well, and such a feate excellently well, so as my selfe could not haue bettered it, or to some such purpose: then had there bine a circumstance indeede, euen a

X. 1

pro-

pag 89.  
the 2 generall  
circumstances

pag. 90.  
the 3. generall  
circumstances



he did nothinge  
but in appea-  
rance onely be-  
ing indeede a-  
meere patient.

presumption, wherevpon it might well haue bene presumed, & pro-  
bably concluded that I had taught him, so that So. had (1) done no-  
thing but that he might haue learned and acted. But take the circum-  
stance as it is, of my bare talking with him, and it is of no validity at  
all.

*Discoverer.*

pag. 90. the 4  
general circum-  
stance

4. When So. was fallen at iarr with M. Dar. he writ vnto him thus:  
all things that I did were counterfeyt, & I pray you let it passe, for the more  
you meddle in it, the more discredit it wil be for you: which doth argue ther  
was some pack betwene them.

*Darrell.*

And euident  
signe that the  
Discoverer is  
pleasfull in his  
proofes.

The iarr was this, He said that he had counterfeyted: I denyed  
and gainsaide the same, Now in this letter Sathan by his instrument  
did goe about to perswade me to cease to contend against counter-  
feyting, that is, for the Lorde and his worke: and thus the truth is,  
that I haue counterfeyted, and it is to your discredit that you haue bene de-  
ceaued by mee, but much more discredit will it be for you, if you meddle  
further in it: giue ouer therefore your contending against my counterfeyting,  
But suppose that So. ment as the Disc. pretendeth, that there had bene  
some packing betwixt vs concerning counterfeyting, and that he had ex-  
pressed his meaninge in playne wordes: the same had not made mee  
guilty of teaching him, except Somers bare accusation did suffice ther  
to, and then had the matter bene long since out of controuersy, and  
the Disc. might well haue saued a great deale of labour. And heere by  
the way note the wisdom of the Disc. that will strengthen So. accu-  
sation, by Somers letter, that is (a) Somers by Somers, 2. Let vs heere  
obserue, how that notwithstandinge the extreame folly hee sheweth  
heerein and in the rest of his circumstances, yea generally in all that he  
saith throughout all the discovery, yet alas many by his lyes and very  
fables, haue bene drawne from beleeuing the workes of god, to giue  
eare to his slaunders and foolery, and to iustifye the wicked, and  
condemne the iust, which are haynous synnes beefore the Lorde.

math. 18. 6 7

VVell it must needes be that offenses come, but wo be to that man (sayth  
Christ) by whome the offence cometh, it were better for him that a mill-  
stone were hanged about his neck, and that he were drowned in the depth  
of the sea.

pag. 91.  
chs 5 circum-  
stance.

The falshood and vanity of his fift circumstance of turning my cop-  
py as touching the witch, pretended by me to haue sent her spirit into Sm.  
relying only vppon the Disc. bare report, I for breuity omit, referr-  
ing the Reader for his satisfaction therein to the beginning of the sto-  
ry concerning Somers.

OF CHAP. 2. & 3.

*disc*



Discon.

OF M. Darrells private directions to So. whilst he was at Not. with him, how he should from time to time be haue himselfe in his counterfeiting. pag. 98.

Disco.

In this 2. Chapter So. chargeth me that comming to Not. vpon the 5. of Nouember, the two next morninges beinge the 6. and 7. of Nouember, I came vnto him and had certaine speeches with him priuatlye, as touchinge the ailing of his fitts vpon the day of his dispossession, the said 7. day of Nouember: and also what he shoulde doe in his remouall (& vpon the very motion therof) from the house where he was, to the place where the fast appoynted was held for his disposing, which last part of his accusation is sett downe in these wordes after many other. And even so said M. Dar. (the second morning beinge the 7. of Nouember) the like order shal be taken with thee this morning. Anone one shall be sent to see if thou be readie: at what time thou shalt shewe thy selfe to be much troubled in thy fitts: vpon signification wherof, sixe or seuen shall come to bringe thee vpon there shoulders, whom thou maiste great'ye trouble in their carriag of thee, by struggling with them, as others that were possessed did: and as though the diuell had compelled thee so to doe, beinge very loth to come to so godly an exercise. Shortly after M. Darrells departure, all thinges were done accordingly. One Langford was sent to see if I were readie at whose comming I did make shewe of my greatest fitts, in an vnquiet manner, Ther vpon the saide Langforde returning to M. Darr. by and by seuen came to carrie me, whom (I thinke) I did very much trouble. & wher vpon it was giuen out, that I was so heauie in my fitts, as seuen was scarce able to carrie me.

Darrell.

If this accusation were indeede true, who seeth not, how easie a matter it were by sound and infallible testimonies to manifest the truth thereof. For as certaine nights and dayes, before my comminge to Nott. this pretended counterfeyte had diuers persons of honest report abidinge with him, partly by reason of his greuous and lamentable affliction, and partly to preserue him from destroying himselfe, which by as many wayes as he could, hee attempted to haue done, (which argueth also that he was no counterfite, but indeed really possessed, for what counterteite, did euer seeke willingly by all meanes to murder himselfe) so after my comming to Nott. vntill his dispossession, he had much more company with him then before, both day & night, so that he neuer beinge by himselfe alone after my comminge, it is not possible that I should haue such, and so longe vniuate conserree with him as is here pretended. And if I could not be with him, & conferr with him in an inuisible manner, how commeth it to passe that so many



that time ex-  
cepted wherein  
one the latter of  
these, my selfe  
with many o-  
ther assembled  
together ioyned  
in prayer & fast-  
inge, for his de-  
liverance from  
Sathan.

pag. 100,

many eye witnesses being present, ther is not one produced to proue this conference? or did I at my comminge put all forth of there place where he remained, and where we had conference? why then are not one of them produced, sworne and examined to depose this their thrustynge out? sythence by the rules and maximes of the ecclesiasticall lawe, by which I ought to haue bene ludged, *onus probandi incumbit agenti sive accusanti*, and that *actore sive accusatore non probante, absolvens est reus*: I appeale to all the doctours of the Ciuill lawe, whether the testimonye of S. being as himselfe confesseth a counterfeyt, beinge *socius criminis obiecti*, being a vagarant runagate from his M. should in this case be a good testimonye to proue this *prinat conferēce* yea or no. But to let their opinion passe touchinge this poynt: I am readie. and able by fundy credible and honest persons in whose companye altogether I remayned those two morninges, to make good prooffe, that I was neither of these morninges with Som. at all, neither alone, nor yet with others (a) If then Somers was neither of these two morninges priuatly by himselfe alone: If also as wel by such persons as were at that time with him beinge not a few, as by such persons with whom I remained in a place far distant from Som. lodging, I be able to proue, my selfe not to haue bene present, but all to gether absent, from the partie with whom this pretended *prinate conference* should be: Let the reader Iudge whether these two false witnesss Som. I meane & the Disc. the one principall the other accessory as graund confederats and conspirators against the good name of an Innocent, be not worthy of all good men to be exploded and hissed at.

Discou.

Yea but quoth the Disc. M. Dar: himselfe confesseth somewhat which tendeth to the confirmation of this his second conference with Somers: For beinge deposed he acknowledged, that he sent William Langford that morning to take order for the presēt bringing of So. to Smales house, & that M. Langforde brought him word, that as soone as he speake of the boyes removinge, he was presently cast into asore fit. And againe, in his historie he hath these words: The boy was brought by 6 or 7 strong men, who had all of them enough to doe, to bringe him to the next convenient and seemlye roome, to the place of his abode.

Darrell:

My confession tendeth nothing to the confirmation of any such pretended conference: For what though I sent W. Langford, that W. Langford did bring me word et: and that he was brought by 6 or 7 doth this proue that vpon the 6 and 7 of Nouember in the morning, I had speach priuatlye with Somers? marke the Disc. argument.

Darrell dothe confesse that these and these thinges were done by  
Lang



*Langford*, et. therefore *Darrell* had priuate conference with *Somers* about counterfeiting which argument if it be good, why then not this followinge also?

*W. Langford* confesseth these thinges to be true :-

therefore *W. Langford* had priuat conference with *Somers* the 6 and 7 of Nouember about counterfeiting.

Now if this argument hold not against *W. Langford* why should it holde against me? I deny not that it fell out as is here saide with *So.* vpon the motion to remoue him, and in the removing of him, but that I vpon the 7 of Nouember 97, (or yet at any other time) directed or aduised him so to doe I deny. which fact beinge thus denyed the *Disc. confirmeth* or proueth thus: *So.* did thus and thus, (as appeareth by *Darrells* owne deposition, and his historie) ergo *Dar.* instructed him so to doe. If this be a good argumente, it is a verie easie matter to proue that I haue taught *So.* to counterfeyte: and had *So.* accused the *disc.* as he hath done me, and he but sent *M. Langford* or some other to se that he was remoued, lest that should be to doe when the people were assembled: I could with great facilitie proue him guiltie of teaching him to counterfeite. And here we may see what the *disc.* proueth or confirmeth by this his worthy confirmation: and how herein (as often else where) he buislieth himselfe to proue that which is or will be graunted, and omiteth that which is by me denyed: 2. we must heere vnderstand, that the *disc.* knowing these things to be true, hath insert ed them among *So.* lyes, therby hoping to dazel the eyes of men, and deceiue the simple, or over hastie and vraduised reader: who seeing these thinges, beinge a great part of his accusation to be true, may ther vpon imagine that the rest is likewise true. And this is the maine fallacie and deceit he vseth in setting downe *So.* accusation.

For the preseruinge of some from beinge thus be guiled by this deceauour. we must knowe, that when one is accused of a matter capitall or criminall, to proue the accused guiltie, it is not sufficient that certaine circumstances or perticulers contayned in the accusation be true: for it is an easie matter for him that careth not with the *disc.* how foolish and ridiculous, besides false, the accusation be, to frame such an accusation, (admit of high treason) as shalbe true in 19. circumstances or seuerall pointes of the accusation, and very false in the 20. beinge the treasonable act or intent it selfe, as may easily be coniectured by the instance giuen before concerninge *S. Hasnet*. Even so it is in *So.* whole accusation, and this parte therof, wherein notwithstanding sundrie circumstances (not materiall) are true, yet that wherof I am accused, v<sup>x</sup>. *reaching of him to counterfeite*, is palpable false, and no thinge proued nor yet produced that probable might confirme the



same. And thus haue I answered the *accusation* of *Som.* or principall points therof, concerning my teaching him to counterfeite and trust the falshood of it is made euidente to all men. Let vs now proceed to the *circumstances*, that is, certaine speeches of myne, whereby alio the *disc.* will proue that I haue scholed *Somers.* where by the way we must obserue, that the accusation beinge false, (wherof I thinke hardly any christia that hath read the premiles doth once doubt) no circumstances can ever make it true. In this respect it is a thinge needles to vse any more wordes about them. Yet that my innocencie may be the more manifest, and lest in not answering them, some should imagine that I were not able to answere, I will say somthing to them, but with what breuitie I can, Leauing *So.* who hath so accustomed his tongue to lying, that he scarcely vttereth a true worde in all that followeth, to the *disc.* to beleieue his lyes: who calleth falshood truth, and truth falshood.

The first circumstance prouing (as is pretended) my instructing him, is let downe in these wordes.

*Discoverer.*

*M. Dar.* hauing neuer scene *Som.* (as he pretendeth) did affirme, that he was certainly possessed by a wicked spirite, vpon the rude report of a simple man, one *Hugh Wilson*, and vpon a letter receaued by *wilson* from his sister in law *mistris Wallis*. This *M. Dar.* confesseth in these wordes. Being certified in my sisters letter and by the messengers further speeches, of the manner of *So.* fits: I did send them worde, that those thinges being true he was possessed, and this I did before I sawe *Somers.*

*Darrell.*

VVe must knowe that other prooffe the *Disc.* hath not of this his circumstance, then this my confession: and it is apparant that my confession proueth it not: for in the circumstance it is, that I saide *So.* was certainly possessed, and I write vncertainly and vndoubtedly therof, as appeareth by my wordes. And consideringe that in the letter (which is sett downe before) there are diuers signes of possession mentioned, and that *Hugh Wilson* tolde me further of *So.* foaming, of his extraordinary strength, casting into the fire, with other signes of sathan his possesseing man, mentioned in the gossell, as I can proue: and that where the proper signe or signes of a thing is, there is the thing signified thereby: why might I not well write as I acknowledge heere I did: and what did I therein ill be seeming me? And how absurdly doth this conclude my instructinge of *So.* to counterfeite? Let the reader frame here the argument, and he will easilie grope and finde out the absurditie.

*Discoverer*

*Darrell* saide, that he purposed to haue a fast for *Som.* dispossession, & that

the 1. circumstance.  
pag. 107.

art 9.  
pag. 16

the 2. circumstance  
pag. 108.



that he doubted not of good successe, by that meanes to procure the boyes deliuerance. Heerevpon the *disc.* collecteth as followeth. This *M. Dar.* confident bragging that he doubted not of good successe, as it argueth his ignorance: so the same being ioyned to his rash credulitie, doth make it probable that eyther he had layde his plotte with the boye before, or els that he knewe very well, how by his cunnynge to drawe one the boy for the seruinge of his turne as he himselfe list.

Darrell.

What and how great my confidence in this case is, and wherevpon the same is grounded, appeareth els where, where I treat of the meanes of dispossession. But marke how the *Disc.* argueth therevpon: *Darrell* doubted not of good successe, ergo it is probable that he had plotted before with the boy about counterfeiting, or else knewe very well et. By this reason had *M. Ireton* or *M. Browne*, who were writ vnto, and there counsell and paines desired about *So.* as well as mine, hoped of good successe a fast being vsed for his dispossession, and so affirmed: they had eyther plotted with him about counterfeiting, or else et. Againe if this be a good circumstance, & that out of it one may probablie conclude as you heare, then can I tell and proue to the *Disc.* who taught the 7. in *Lancashire*, for I am sure he will haue them counterfeites too. Surely *M. More*, For when he went and came into *Lancashire*, he was very confident of good successe, a fast being vsed for there dispossession, and his ignorance and rash credulitie concerninge there deliuerance equal to mine as touching *So.* this also he did affirme to others, as I knowe he will confesse: therefore he either had layde his plotte with them before, or else he knewe very well how by his cunning to drawe them on for the seruing of his turne, as he himselfe list. The absurditie of the *Disc.* first collection concerning my plotting with *Somers* to counterfeite, because vpon iust occasion I writ that he was possessed, with such a caution as you haue heard, euery child may espie: and surelie his second collection is no less absurd. for how could I knowe & that very well that he would be drawne on by me to counterfeite, before I had speach with him or yet did see him? It might be for any thinge I knewe to the contrary, hauing then neuer seene him, that if the boy was not possessed, yet he was otherwise greiuouslye afflicted (whervpon the letters & messenger came vnto me) and so would haue smale list to serue my turne againe, were it not so, yet percase he was not apt to doe such rare feits as in that case are requisite. Moreouer, admittinge both these to fall out patte as he would haue it, yet how could I knowe before I sett eye of *So.* that he would be willing to counterfeite a possession with the diuil, and that he was altogether graceles, for otherwise he neither would nor durst commit such an abomination.

*disc.*



Discouerer.

pag 108.

The cheifest meanes whereby M. Dar. did seduce the people, and cunninglye instruct So. without suspition in any that beleined him, were these two false groundes, (wherof in the first booke) v<sup>z</sup>. that those who are possessed, haue in there fitts no vse of there senses or faculties of there mindes, and that whatsoeuer they either doe or say at such times, it is not they but Satan that doth both say and doe it.

Darrell

pag 30.

pag 306.

pag 289.

This is the eight  
time the Discou-  
erer is conuinc-  
ed by his Discouery.

pag 30.

math. 12. 12.

mark 9. 25.

mark 5. 5.

Howsoeuer the Disc. doth not onely here but (I knowe not how oft) els where as pag. 30. 69. 111. 289. 306. prattle and florish with emptie words as though these were the two principall and false groundes wherby I am said to haue bewitched all the beholders: wee must first knowe that he proueth not the former of these (whereto I will first answer) no not so much as by a false witnes. For his 4 witnesses here following, and two pag 111. doe only depose that I saide So. was sencelesse in his fitts, and those two pag. 306. that I saide the same by Kath. Wright: which ioyned together proue not that I saide those who are possessed are sencelesse, or as he saith else where and meaneth heere (a) whosoever is possessed, is in his fitts altogether sencelesse 2. I haue vpon my oath denyed, that I saide this of So. v<sup>z</sup>. at the times articulated against me: at another tyme I deny that I affirmed Kath. Wright was senceles, and a thrird time being here about deposed, I answered thus: (a) I beleine that Tho. Darlinge had not his senses or memorie in his fitts: but I (c) thinke that Satan might so order the matter, as that he either had or might haue had his senses in his said fitts. And surelye I must needs thinke so, except I were so grosse as to imagine, that sathan being entered into man, is bound (as I may say) hand and fote to depriue euery such person of ther senses, and cannot otherwise doe: and secondly should much forget my selfe, who haue in experience seene the contrary in Margaret Byrom, Iane Ashton, and also in W. Somers, as I haue shewed before, where I treat of the signes of possession. For this reason confirmed by some experience, I am as far as any other from saying that the Disc. so oft inculcateth and fathereth vpon me, v<sup>z</sup>. that whosoever is possessed is altogether senceles in all there fitts, yet notwithstandinge I hould that the possessed ordinarily are senceles in there fitts, not on-ly because my selfe and others haue obserued this in experience, but specially because the same may be probablie collected out of the scriptures. For did not the deuill depriue them (at least) of some of there senses, whom he made both blind and deafe? wherevpon the spirite was called by Christ Iesus (d) deafe spirit? and may we not well thinke that they were without feeling, who stooke the nselues with stones? and seeinge the same men were depriued of the faculties of there mindes,

both



both of their vnderstanding and memory ( for it is playne by the context that they were (k) out of their right mynde ) haue wee not then good cause to iudge that they were depriued of all their senses internall & external? And that thus it went not alwayes with them, but in theyre fytts, that is in the time of their vexation by Sathan, may be gathered out of the 8. Marke, where it is said of one of them, insteade of both that being often bound with setters and chaynes he brake them: and then it was, that no man could tame him, and made his aboadc ( naked ) in the mountaynes and graues, and stroke himselfe with stones, so as there were other times viz. when they were out of their fitts, when he liued and conuersed among men, cloathed & in his right mynd. And that not only these, but generally the possessed in Christs time were ordinarily for the time of their fitts without their senses, we may probablye thinke, because it is euident that they had not their vnderstandynge: otherwise they would neuer haue cryed out (m) what haue wee to doe with thee, O Iesus of Nazareth? art thou come to destroy vs? and that not only these but many possessed with diuells vsed theie kynd of speeches, appeareth by Marke 1. 34. Thus we see that one of these which the Disc. calleth my false grounds wherewith he chargeth me to haue seduced the people, and (a) iugling sticks wherevppon my Legerdemayne ( as he calleth it ) did consist. is warranted by the holy scriptures. Besides, this hath bene obserued and reported of some, who it shoulde seeme were possessed. In an history printed 86. concerning the afflictions of Margaret Herison of Burnham Vlpe in Norfolke, and the speech the spirit had with M<sup>r</sup> Robinson minister at the same place, it is saide that she was of all senses both internall and externall, to the iudgment of those that were present, vtterly depriued, and in an other place, shee comming to her vnderstanding cryed &c. And in the booke printed of the bewitchinge of M. Robert Throckmortons 5. daughters, who as I take it were possessed, it is reported that they were depriued of all vse of their senses duringe their fitts, and that they could neither see, heare, nor feele any body: and to this effect there are scattered very many speeches throughout the said booke: yea it is playne there that two of these gentlewomen, Mistris Ioane and Mistris Iane had not theire senses in theire fitts before the Iudge and Iustices.

mark 5. 15.  
Luk 8. 35.

(m) mark 1. 23.

pag 30.

And where the Disc. by way of preuention hath these wordes: The lunatick in the scriptures was in his fitts dombc, but it cannot be shewed that he wanted the rest of his senses:

page 30.

He seeth now more may be shewed by other persons then possessed: and truly it is an easye matter to shewe, that the lunatick wanted one of the externall senses he speaketh not of, viz. hearing: for Christ in healing the lunatick sayd: Thou dombc and deafe spirit I charge thee

marke 9. 25.



come out of him: now the spirit was thus called of the effect, because he made the *lunatick dumbe and deafe*. Indeede if I speaking be one of the externall senses, as the Disc. it should seeme will have it, so as there are not 5 but 6. externall senses, I will not say that the possessed are or were in Christs time depriued in their fitts of all their senses: for it is cleare all were not possessed with dumbe spirits as this *Lunatick* was, And this concerning the first of these groundes.

Discoverer.

My second supposed false ground is, that *whatsoever the possessed doe or say at such times, viz. in their fitts, it is not they, but Satan that doth both say and doe it.*

Darrell.

That the diuell useth the tongue of those he possesseth, & speaketh by them it is manifest by these scriptures among others (u) *what is thy name? Legion: for we are many.* (a) *And the diuell besought him, saying: If thou cast vs out, suffer vs to goe into the hearde of swyne.* (p) *Howld thy peace and come out of him.* (h) *Hee cast out many diuells, and suffered not the diuells to say that they knew him.* (i) *And diuells came out of many, crying, and saying, thou art that Christ that sonne of God.* Heerevpon *Augustine* affirmeth, *Diabolum eius lingua uti, in cuius corpus intravit: that the diuell useth his tongue, into whose bodye he is entred.* yea in the manifold speeches of the possessed mentioned in the gospell, we reade not of any one which was not vttered by the diuell. It is cleare then that often if not alwayes in the fitts of the possessed, Satan speaketh and not they. And as the vncleane spiritts vse the tongues of them in whome they are, and speake what they will by them, so doe they also vse the other parts or members of their bodyes to performe other actions: as their feete to goe with their hands, to smite with, &c. so the diuells went with the feete of the men possessed with the legion, and carryed them into the mountaynes and graues, went with the same feete (q) *out of the graues very feirce, and with the mens hands offered vyolence no doubt to diuers, so that no man might goe by that way:* (r) *plucked the chayns asunder, and brake the fetters in peeces, wherwith they were bound: and stroke them with their owne handes with stones.* And generally it is saide of others, that (s) *when the vncleane spirits sawe Iesus, they fell downe before him.* Besides, the parties possessed we treat of haue confidently affirmed from time to time their fitts being ended, that they knewe not any thing they during those tymes spake or did, and yet did many actions, and for the most part neuer ceased prating: yea some of those in *Lancashire* continued 3. dayes and 3. nights. and did the workes they were accustomed vnto as well and as readilve as euer, spake as freely as at other times, and yet knew nothinge more

mark 5.9.

math. 8.31.

mark 1.25.

mark 1.34.

Luk 4.41.

Liber quest. 13.

math 8.28.

mark 5.4.

mark 3.11.



or lesse, of that they had said or done all that time, nor of any thinge that had bene spoken or done to them. And of M. Throckmortons children in like sort affected, it is written thus: *when it pleased god to deliver them of their fitts, they neither knew what they had said, neyther yet in what sort they had bene dealt withall, as heereafter shall be delivered in particular.* And as this is reported of the 5 daughters generally and particularly, so the same is said of 7. *servantes in the house afflicted most of them in the same sort and manner* in these words: *and when they were out of their fitts, ther knew no more then the children what either they had don or said.* Did not now these speeches and actions, yea whatsoever in their fitts these saide and did come from the diuell, by whome they were at the same time otherwise vexed, and not from themselves? or haue we not iust cause to beleue them thus affirming, when we see it manifest, that some things are vitered by them, which passeth their knowledge, and reach, and done which are impossible to be done by them? And seeing it is euident that whatsoever these persons possessed said and did in their fittes, the same was spoken and done not by them but by the dyuell, and that somuch is manifest by the scriptures in part, though not in the whole: why may not I for my owne parte thinke or be of opynion, that *whatsoever the possessed doe or say (ordinarily) for the time of their fitts, it is not they, but Sathan that doth both say and doe it,* as the Disc. chargeth me (but falsly) peremptorily to affirm? And yet the Disc. proueth not thus much as nowe voluntarily I say, but onely that I haue said to this effect in particular, concernig So. and Katheryne Wright. And thus much as touchinge my seconde supposed false ground, and iugling stick wherevpon my legerdemayne did consist.

The Arraignement and execution of the witches of warboys

Now let vs consider what the Disc. gathereth or concludeth of these two supposed false groundes of myne. First, that *thereby I did seduce the people,* and draw them to thinke and say, that the persons controuerted were possessed. Alas poore silly soules, which were so easily by these few wordes of myne seduced & blynded. Why but all were not hereby seduced, and drawne to thinke and giue out in speech that these were possessed, for sundry weekes before I spake these wordes, (admitt I did speake them) or yet euer sawe So. Darling, Katheryne Wright, many thought and said (as I can proue) that they were possessed, wherevpon there was a rumour thereof in those quarters: who now, or what speech seduced those people?

Secondly, *thereby I cunningly instructed So. without suspection in any that belieued in me.* If I thus instructed these counterfeyts, it was such a cunning & secret instruction (I trow) as my said schollers had need to haue bene rather growne men, then boyes and little damfells. But how

pag 108. as is before mention-



how can this be, seing all the counterfeytes, had their lessons at their fyngers endes, some about a moneth, some a quarter of a yeare, some two yeares before? and against this the *Disc.* saith not any thing saue about So. Besides if this be a good reason to proue my instructing of So. why doth he not vse the same to proue thereby my teachinge of the 7. in *Lancashire*? which howsoever he would haue the worlde to thinke is true, yet for shame he dare not publish it to the world. Lastly, this being a good argument of one his teaching to counterfeyte, the *Disc.* shall doe well to inquire after him who said as much heretofore of M. *Throckmortons children* (and of others) as I concernynge So. *Darling* and *Kath. Wright* yea the very same with me, that being found out he might be punished for such instruction as well as I. For albeit it be some yeares since such *instructing*, and counterfeyting was, I meane of M. *Throckmortons children* yet it is little more then half so long as it is since *Kath. Wrights* counterfeyting and my teachinge of her, and therefore may much better be inquired into, then this other fact done sun dry yeares before. And thus the *Disc.* hauinge made a way to that which followeth, and layd this as his foundation, whereupon his whole *Discovery* resteth, as whosoever hath read & obserued that worthy worke cannot but see, he proceedeth to build thereupon, proportionably to the rotten and worse then sandy yea ridiculous foundation, to the ouerthrowing and casting downe whereof I also will procede, and so come to the rest of the *Discoverers circumstances*, whereby he proceedeth to proue my teaching of Somers to counterfeyt.

*Discoverer.*

Vpon the aforesaid bare relation of *Hugh Wilson* and before he had the scene So. Dar. sent word by him to Nott. that Somers was in his fitts sencelesse. It is vnttrue.

M. Darrell at his comming to So. to Nott. said he was possessed before he had seene him in any fitt, especially such a fytt as might not easlye be counterfeyted. false.

M. Dar. vpon his first comming vnto Som. affirmed, that it was not So. that spake in his fitts, but the diuell by him. I graunt, what followeth?

M. Dar. the first night of his comming vnto the boy affirmed in the presence of the said boy, that he was in his fitts sencelesse. false.

M. Dar. specified the same night in the presence of So. & diuers others, the manner of such fitts as the possessed had in the scriptures, and of those which were seene (as he said) in *Kath. Wright*, the boy of *Burton*, and the seauen in *Lancashire*. what of this?

M. Dar. then said to the persons present in the hearing of Som. that he

The 3. circumstance  
pag 108.

The 4. circumstance  
pag 109.

The 5. circumstance.  
pag 110.

The 6. circumstance  
pag 111.

the 7. circumstance.

pag 113.  
the 8. circumstance.

pag 113.



be the said So. would doe the like. false.

M. Dar. told them in So. hearing, that he the said So. was not so much troubled for his owne sinnes, as for the synnes of the people, or of the inhabitants of Nott. false.

The 9. circumstance

pag 114.

M. Dar. affirmed in the presence of the boy, that sathan did vse to shew by gestures in those that were possessed, the particuler sinnes that raigned in those places where they dwelt. false.

The 10. circumstance

pag 115.

M. Dar. affirmed in the hearing of So. and presence of many, that he verily thought the diuell would doe the like in So. and declare by signes & gestures the sinnes of Nott. and of others. false.

The 11. circumstance.

So. acting those gestures, M. Dar. did expound them very learnedlye, to signify this or that sinne that raigned in Nott. false.

The 12. circumstance

pag 116.

The next day (being Sondag) M. Dar. coming to So. used the like speeches then in the presence of others that he had done ouernight: viz. that So. was in his fitts sencelesse &c. false.

the 13. circumstance.

pag 120.

M. Dar. did take vpon him to foretell many things that would happen the day appoynted for the fast: as that they should see very strang things, that Sathan would wonderfully torment the boy, and that he doubted not but that they should perceave by the signes of possession and dispossession, that the boy was possessed, and that then he should be deliuered from Sathan. false.

the 14. circumstance,

pag 122.

M. Dar. the day of the fast affirmed in his sermon, that they should evidently perceave by the signes of possession, that So. was possessed, and by the signes of dispossession that So. should be dispossessed, if god would: and coming to intreate of the particu'ar signes of possession, and so of dispossession, he used such pawses, as that the boy had leasure to act them in order as he named them. The latter part of this circumstance is false: It is proved by So. deposition only.

the 15. circumstance.

pag. 124.

In the declaring of these speeches deposed by many, conteyninge in them so many circumstances, consisteth my instructing of So. by speaking to others in his hearing, those things which I ment that he should practise: wherein I dealt so cunningly as that albeit I had neuer seene him at Ashby, nor dealt with him priuately at Nott. yet this saide course which I held with him there, and with those that came to see him in his fitts, was so contriued as might easily informe So. what he had to doe, and did indeede blynde and misleade many of the people.

pag 106.

Darrell.

I answer generally to these and all the former circumstances: first that all these circumstances with the rest of the depositions in the Discovery, were taken by Commissioners chosen and appointed by them which are against me, I not being suffered to ioine with them therein: neither haue I had nor possibly could gett any copy of them, or

my first general answer to the circumstances.



Commission graunted for me, to re-examine these witnesses. Now these proceedings are contrary to the Queenes lawes, and the ordinary practise of the high Commission court: and for that cause (had I nothing else to say) these *circumstances* (with the other depositions in the *Discovery*) are of no force, neither proving any thing, nor yet proved against me.

my 1. answere

2. These Commissioners were and are my mortall enemyes, & therefore very partiall, one of themselves also *M. William Gregory* by name, being their clarke or notary. And as it cannot (almost) other wise be, so I am able to prove, that they have carryed themselves very corruptly in the execution of their severall Commissions: And therefore in all equity and indifferency, the things heere and throughout the *Discovery* deposed are to be more then suspected, even to be reiected.

my 3. answere.

3. I affirme that many of these *circumstances* are false, and offer to bring at least an hundred witnesses (if so many were needfull) to depose otherwise for the falsifying of them.

my 4. answere.

4. Admit that I had ioyned in these Commissions, and that all were true which is deposed: I affirme that these *circumstances* are to weake and insufficient to prove that *I taught him to counterfeyt* supposing he were a counterfeyt: for if we will prove a thing in controuersy or matter criminall by *circumstances*, as they must be diuers, so they must be strong, every one probably concluding that whervnto they serue, bearing the name and nature of a presumption, as we very well call it: the etimology of which worde teacheth, that the presumption being true, it is thence to be presumed, and in all likelihood thought, that that is true whereof it is a presumption. And thus diuers presumptions meeting together, being so many probable arguments, (specially hauing respect to the other presumptions) they make among them a sound and substantiall prooffe, and necessarily conclude that whereof they are presumptions. As for example, and for the better vnderstanding thereof: Let vs ymagine that in *Grayes Inne* feildes *I. S.* a gentle man of *Grayes Inne* is slayne, no body being eye witness thereof, so that *I. S.* being deade, and none present at the murther, the murtherer is to be founde out by *circumstances*, or not at all. If against *I. N.* being apprehended vpon suspition, it should be objected, that he was of *Grayes Inne* as well as *I. S.* that he knew him well, and was acquainted with him, and the place also where *I. S.* was slayne, that hee was seene walking with him the day before in the city, that he was known to be of greate vallour, and therefore able to performe such a fact, & that he was his owne, and to goe wher he would at his pleasure, and so had sufficient opportunity to goe and fight with him and slay him: thes



*circumstances* (I say) and an hundred more such, are not availeable to proue I. N. guilty of the said murther: for notwithstanding these *circumstances* were most true, and many more of this kinde, I. N. might be as innocent and free from the murther as the babe in the wombe: yea by such like *circumstances* a thousand seuerall persons might be as well condemned as I. N. And if in this case vpon the aforesaide or no stronger *circumstances*, a Iustice of peace should commit I. N. to prison, the Iury finde him guilty of murthering I. S. the Iudge pronounce sentence of him, and he therevpon be (a) executed, woulde not all men that should heare thereof wonder at it? and say with one consent: Surely the gentleman was innocent for any thing that appeared to the contrary. But if against I. N. it should be giuen in euidence, that the same morning I. S. was slayne, they two falling out, challenged one the other, naming time and place, where and when, after I. S. was killed, that shortly after the murther committed, he was seene comming from the saide place sprinkled with bloud, that his sworde was bloody, and his dagger found where this murther was done: by these and such like *circumstances* or presumptions, it was as manifest he slew him as if there had bene some present at the murther. And marke I pray, how every of these *circumstances* and such like which we very aptly call presumptions, do probably conclude I. N. to haue done this murther, yea the least and weakest of them the other presumptions considered therewith: which the former *circumstances* doe not at all. Euen so it is in the matter of teaching to counterfeyt, whereof I being accused, the *Disc.* would proue me guilty by *circumstances*: but they being all of the same kinde with the first of the aforesaid *circumstances* alleadged against I. N. that is friuolous, vayne, and ridiculous, not one of them deseruing the name of a presumption, doe not proue me guilty of such instruction, no more then the first aboue named *circumstances* prooue I. N. guilty of murthering I. S.

This is my case,  
*mutatis mutandis*

That these are such friuolous *circumstances* will appeare to him that standing in doubt thereof shall marke how handscemly they conclude my instructinge of So. to counterfeyt, wherevnto they serue as *circumstances*, and otherwise doe their maister the Discourer no seruice at all. As thus for example: Darrell before he saw Somers said he was possessed, if the signes of possession were scene in him as he was informed: it is probable therefore that Dar. taught him to counterfeyt a possession. Againe, Dar. affirmed that it was not So, that spake in his fitts, but the diuell by him, it is therefore probable that Dar. instructed So. to counterfeyt. Dar. affirmed in the presence of So. that he was in his fitts sencelesse, it is to be presumed therefore that he taught him to counterfeyt. Dar. said (for soe the *Disc.* and his false witnesses tell vs) that So. was not somuch troubled



led for his owne sinnes, as for the sinnes of the people: ergo he taught him to counterfeyt. If thus we should goe through the Disc. circumstances and weigh them in the ballance of reason, we shall fynde them as light or lighter then vanity it selfe. Truly I thinke since the worlde was made, there were neuer more vaine, ydle, and sottish circumstances objected against any man liuing.

my 5. answere are,

My 5. and last answer is, that if there were a possibilitie of counterfeyting, as there is not, and these circumstances were a little stronger in appearance then they are: yet in this case of teaching So. I can not be proued guilty by circumstances. for how can it possibly bee made true by any circumstances that I haue taught So. to counterfeyt, so long as he cannot tell where nor in what place I taught him, nor when? can any action be done, but there is a place and time wherein and when the same is done? Euen so it is in this my schooling of Somers. Haue I taught So. to counterfeyt? I desire to know where and when. In Asby parke ( for other place as yet there is not any named ) I haue shewed it cannot be, and it is as cleare as the day light at noone, where then? It would be knowne: So. heereof cannot be ignorant if there were any such thing performed. Let him then tell the place where, the weekes, monethes, or yeares wherein the same was doing with other circumstances therevnto apperteyning. If this So. cannot doe ( as hitherto he hath not truly and men may well thinke he cannot, for if he could he had done it before this ) we may be most assured it is becaus there was neuer any such instructing of him. It is not in this our case as it is in murther and such like offences, Som. is not deade, but aliue, he is not absent and to seeke, but at hand, neyther can he but know that which I desire he should make knowne, if any such thing be. And vntill this be done by So, the aforeseid circumstances and a thousand such more are not sufficient, or any whit at all auailable to prooue me guilty of teachinge him to counterfeyt. yea to what purpose are my circumstances in this case of ours, except this I speake of be first performed truly to none at all: except it be to dazzell mens eyes, and so to keepe them from seeing that which otherwise they could not but see most clearly. If Som. had once done this I speake of, and so as I were not able to conuince him, then indeede there would be some vse of circumstances to strengthen his accusation. They had neede also to be very strong ones, considering the vnworthynes of the accuser, and the rare and wondetfull feyts I should teach him. But that being not done, I maruaile how any man of reason and iudgment, should hold me guilty vpon those foresaid poore and empty circumstances.

For where the Disc. saith that I did so cunningly instruct Som. by speaking



speaking to others in his hearing those things that I meant he should practise, as that albeit I had neuer seene him at Ashby, nor dealt with him priuately at Nott. yet the course that I had held with him there was so contriued as it might easily informe So. what he had to doe it is most absurde.

pag 106,  
This is the argu-  
ment of the 3.  
chapter.

For who can be so voyde of reason as to thinke, that I could no sooner speake of the signes of possession mentioned in the gospell, as forming, casting into the fyre, extraordinary strength ect. and of othere very admirable feyts, as of a greate swelling in the body, and of a little swelling to run along the body betwene the flesh and the skyn, of making the armes and legges heauy as yron, of retorting the tongue into the throat, so as no part of it could be seene in the mouth, of enduring the pricking with pynnes, and keeping in the bloud so as none not a drop should issue at the places pricked, with many more such like but that So. presently could and did therevpon doe the same? was there euer so nimble a boy and so apt a scholler heard of beefore since the world began? It is no maruaile then though the Disc. terme him an apt scholler, So. saith he being an apt scholler for M. Darrell to practise vpon, hearing by M. Dar. speeches what was to be done at his handes did &c. wherewith all that were present were much amazed.

pag 116.

But admitt this were possible, as me thinketh none should say so besides the Disc. yet out of question it is impossible, that the speeches I vsed to others at Nott. in So hearing vpon the fift of Nouember & after, before which time my voyce was not hearde in the presence of So. should instruct So. in those things he practised for the space of 4. (a) weekes at the least before that time. which being so, and withall manifest and notoriously knowne, confirmed also by the depositions of the 17. That So. or the diuell did the very same things before the 5. of Nouember and my comming to him at Nott. which he did after, wherevpon I was sent for and requested to come: it cannot be that So. was instructed of me by speaking to others in his hearing, those thinges that I ment he should practise. Besides, it is againste common sence that I should instruct him after this manner, if that were true that the Disc. and So. affirme to be true, I meane that I had bene scholing of him beefore at Ashby, and pryuatly also instructed him at Nott. For he hauing bene (as they say) foure or fyue yeares learning his tricks and hauing had them also in writing from me, he coulde not (sure) be to learne them when he should act them. Againe it had bene extreame folly or rather madnes in vs both, that hauing so long time & opportunity to teach and learne in, could finde out none, but deferr it vntill the very instant they were to be practised.

(a) how can the  
Disc. avoyde this  
without blush-  
inge.

Thus the Discou. himselfe may see, that his circumstances albeit they be many, are too weake and insufficient to proue my teachinge



The 3. chap. con-  
taineth parte of  
the former cir-  
cumstaunce, and  
so is aheadie  
answered,

pag 127.

pag 128.

2  
3  
page. 90.

4

of his counterfeyt, and therefore So. accusation must doe the deede, or else it will not be: which (as appeareth by the premisies) is palpable false, hauing neither face nor possibility of truth in it. The best way then for the *Discoverer*, I meane the *Bish. of London* and *Samuell Harfnet* is, to confesse the truth and publish it, and so giue glory to god: seeing the fallhood of this *Discovery* is nowe made manifest in the eyes of the Sunne.

#### OF CHAP. 4:

*Discoverer.*

Of *M. Dar.* cunning instructing *Somers*, by speaking to others in his hearing of *Sathans* seeking to repofesse him: and of the acting of certayne tricks under a couerlet.

In the former parte of this chapter the *Disc.* telleth vs of a second or new cosenage, viz. So. counterfeytinge of a repofession: and after what manner I instructed him we heare in the title of the chapter. This cosenage the *Disc.* pretendeth to proue by two speaches of mine the one is that I should affirme to my Auditory in the hearing of *Som.* that for a certainty *Sathan* would seeke to repofesse the said So. and preuaile against him except he were mightely withstood by faith. The other that I affirmed the night he was dispossessed in the hearing of So. & diuers others, that *Sathan* returned the same night he was dispossessed out of certayne in *Lancashire*, and that so returning he appeared vnto them in certayne similitudes.

*Darrell.*

VWhen the *Disc.* hath proued me guilty of the first cosenage, I my selfe will yeald the second: & vntill he haue performed that which yet he hath not, none that is wise, will regard what he saith, concerning this new cosenage, as he termeth So. repofession. 2. All or most of that I haue giuen before in answer to the aforesaid circumstaunces, serueth also for answer vnto this. 3. Seeing betwene So. dispoession and repofession (which was about thirteene weekes) he and I had secret conference together diuers times, as the *Disc.* telleth vs, and that for the instructing of him to dissemble a repofession, it had bene sufficient, to haue in a worde or two at one of these our secret conferences, to haue bid him fall againe to his former tricks, and say withall that the diuell did seeke to enter into him: so that this instructinge of him by speaking to others in his hearing neede not. And one would think, that were there any such new cosenage, I would rather haue giuen him his direction concerning the same apart, then before diuers others. 4. So. was then repofessed, as now at this present he is.

The reasons that moue me to thinke that *Som.* is indeede repofessed are these. 1. because about 12. or 13. weekes after his dispoession



session, I (among diuers others) sawe in him the signes of possession, euen all the same I did before, and beheld him handled after the very same manner he was the time of his first trouble: and therefore if the possessed, he is so now, and if euer he was possessed, then and for the same cause he is againe possessed. 2. The scripture telleth vs, that the *uncleane spirite being gon out of a man, doth not only returne and seeke to enter into his said house againe, but indeede enter and possesse the said party, if returning he finde him empty, swept, and garnished, that is ready and prepared to interteyne his oulde gueast the diuell, which is when the party is vncleane and liueth in sinne, for an vncleane person is a fitt receptacle for the foule spirit: but So. out of whome the diuell was cast, is and hath bene such, as is manifest by his abominable lying in denying the worke of God wrought vpon him, his false accusinge of the innocent, ioyned with greate obstinacye and ympudencie, his periury, and other greuous and open synnes of his: It must needes therefore be that So. is repossessed.* 3. There is somethinge in reason to confirme vs herein: in that from time to time So. hath bene doing in secrett, and offered sometimes openlye to doe his tricks, as some call them. After he had said the second time that he had counterfeyted, and was as free from being vexed by sathan, and as farr from all appearance of possession as now he is, he (as is notoriously knowne, and the *Disc.* himselfe confesseth,) *shewed his tricks before my L. Anderson, and diuers others, in some extraordinary sort.* At one of my examinations before the B. of London M. Barker register to the high commission, and another gentleman being present, So. vppon occasion of some wordes vttered by me, would haue bene doinge his tricks, and had vndoubtedly but that the *Bishop* rebuked him for it, and presently for feare thereof sent him away. It should seeme that the *Bishop* had scene him doe his tricks before that time, yea percase often, otherwif he would haue bene as glad for the further satiffyinge of himselfe to haue scene his feyts, as some there present. At *Lambeth* vppon whitson-eue, in open court So. offered to doe his tricks, and had not the B. of London said, it was to no purpose, because M. More and I wolde say, it was not he, but the diuell that did them, he had without question fallen to his worke. Neither can we in reason thinke, that these were bare offers or wordes, he not beinge able to performe any such thing, considering (to omyt other times) he or the diuell did indeed some of his trickes beefore my L. *Anderson*, and therefore the one of them both can and is ready to doe them, when So. will, accordinge to the couenant passed betwene them. Considering then So. (or rather the diuell) is doing now and then as we heare, and that such feytes as the eye-witnesses thereof confesse, none besides him can doe the like,

and

2  
mark. 9. 25.  
math. 12. 43.

3

pag. 205.



and the cheife of them, that if the boy did not say he counterfeyted, and cease to doe the tricks when he is biaden, he should verily think that he did them by the diuell: may not this well after the premisses confirme vs in his possession? whether So. was packt beyond the seas by some that knew he was possessed, and feared least that woulde one day appeare, or went of his owne accord about some great busynes of his owne, let other men iudge: as also why it will not be graunted that the meanes may be vsed which the (u) worde of god directeth vs vnto for the discouery of Sathan, whome we are bould to affirme lurketh in him.

Luke 11.22.

And where some men can hardly with any patience indure to heare of this repossesion, because no such thing appeareth: they must know that Sathan doth and hath long laboured to obscure the worke of god wrought vppon So. & to annihilate it, if it were possible, that to god might goe without the glory and prayse which would be gyuen him in the acknowledgment thereof, and man lose the profit he wolde make of such a rare worke of god. To this end and for the better bringing of this to passe, the diuell (hauing recouered So. and entred into his house, the body of So. agayne) indeuored by himselfe and his instruments threatning and promising, to drawe him to deny the work of God, and affirme that he counterfeted, and therewithall couenanted with So. *to helpe him to doe any thing that he would take in hand*, meaning those thinges that he had in the time of his possession done. The case being thus, and this being the worke that the diuell hath in had, it is not to be ymagined that Sathan beinge in So. shoulde torment him, and so make it appeare that he is there: for thus he shoulde be against himselfe, and ouerturne all he had done and hath in hande. Yf the diuell hauing drawne So. (after that he was againe entred into him) to say he counterfeyted shoulde vex him, and sent forth the same effects he did before he thus affirmed, causing a verye greate swelling in his belly, an other and much lesse to run along his bodye betwene the flesh and the skyn, depryuing him of all sence, so as being prickt deepe with pynnes, he woulde not styrr, nor bloud issue, retorting his tongue into his throate, causing him to foame excessively, to be (in appearance) of supernaturail strength, and knowledge, casting him into the fyre without being burnt &c. and that daylie: what would it aduantage the diuell for So. to say and sweare he counterfeyted, when the deede euery houre done by himselfe shewed the contrary? and where had bene my teaching to counterfeyt? and the imprisoning the innocent? how would also the children of men haue bene generally kept from beeleeuing the worke of god and magnifyinge him for it, and not only so, but insteade thereof brought to re-  
ceauce



ceaeue a false and vile report against his seruant, and that which is far worle against the worke it sette. Howsoeuer then the diuell is naturally carried to vex and torment them in whose bodyes he is, and to sende forth such effects as we heare, and ordinarilye doth so: yet we may be allured that when he seeth it is more for his aduantage to re-  
frayne, ( as it is in this our case to draw thousands to synne, then to torment one sole body ) he being in man will not shewe himselfe and make that knowne, but lurke and lye cloase ( as I may say ) like a sub-  
tle serpent, and oulde foxe as he is.

VVe haue hearde before in the story, that for the space of a fort-  
night or thereabouts sathan did withdrawe himselfe from vexing *Iohn Starky*, and *Anne Starky* for certaine dayes, insomuch as their parents with others did verilye thinke at the first when M. More and I came to *Cleworth*, that they had bene well, and no wicked spirites within them: yea we haue had experience thereof even in *Somers*: who after he had giuen it forth that he counterfeyted, and therewith continued as well and free from all appearance of possession, as at this present he doth, for the space of 4, or 5. weekes, was fearefully tormented by the diuell, before the Commissioners, and many other witnesses, and so continued about 12. dayes, ( in the vew of all that came vnto him ) vntill the aduersaries hauing gathered hart to themselues, did rise vp againe for counterfeyting, and tooke him the second time into their custody, in whose hâds he was no sooner, but presētly he was (as they thought) well, and no diuell ( forsooth ) in him: and so hath remay-  
ned as they thinke vntill this day. which suddayne amendment, if I may so call it, with the cause or occasion thereof, might helpe vs to spi-  
out the reason of Sathans not vexing of *So*. albeit he be in him styll if we were wise. Now I desire to know, why the diuell may not aswell by the space of some yeares abstayne from tormenting the man he pos-  
sesseth, as for the space of some weekes. Thus we see that *So*. not be-  
ing vexed by sathan, doth not let but that he may be possessed. VVe see also the reason why the diuell thus withdraweth himselfe, which well considered we may perceaeue that it is not possible it should haue bene or yet be ( so longe as all things continue as they are ) that the vncleane spirit entred into *So*. with seauen worse then himselfe, should vex him at all, otherwise then in corners, before such, and in such ma-  
ner, as he thinketh good, and seeth it to make for the vphoulding & mainteyning of that euill name of counterfeyting, which he for the ob-  
scuring of the greate worke of god, hath rayled vp, and spread far & neare, for what saith the scripture? *when the stronge man armed keepeth the house, the things that he possesseth are in peace*. This is first to be vnder-  
stood of corporall possession, as is playne by the occasion thereof.

math. 12. 29.  
Luk 11. 21.



Now did euer the strong armed man possesse a house more quietlye, then he doth So. his house or body? when no man resisteth that vsurper, when So. himselfe and some such as are rulers in the church & common wealth, yea and too many others, are for this vniust possessor, for counterfeyting, and teaching to counterfeyt: and no man almost in a zeale of god and his glory riseth vp against him. As then the repossession of So. is according to that which is foretoulde vs by the holy scriptures: euen so in this lurking of sathan, and being at peace with Somers, we see the scripture likewise fulfilled. Neither doe I doubt, but that if any zealous for the Lorde of hostes, shall procure such order to be taken, that the meanes may be vsed for the dispossessing of this vsurper, and so Christ Iesus the stronger come vpon this strong man, he shall be spoyled of his house, the armour wherein he trusted taken from him, and his spoyles deuided: and we therein also see the scripture fulfilled beefore our eyes, we desire that a tryall heercof may be made, that so happely if no other way an end may be put to this controuersie. To deny this were very hard, and iniurious to the manifestation of the worke, and peace of those which contend about it. If I had only knowne Som. possessed, and not to haue bene besides dispossessed, I should haue bene lesse confident in this present possession, for why I should haue doubted least Sathan peraduenture had leaue from god, to possesse him only for a season, which time being expired he might remayne there no longer, albeit no meanes was vsed for his expulsion and against this I fynde nothing in holy scripture. But of the repossession of one, I am otherwise perswaded: because it is said & that of both the *Euangelists* which spake of the conditiō of the repossessed, that the spirite hauinge entred in with seauen worse then himselfe, will dwell there, and take vp his habitation, as hauinge some right and interest in the house. In which respect it may be it is said that *the last stat of that man is worse then the first*: meaning that the condition of the man repossessed, is worse then it was when he was first possessed. For first Christ speaketh in both the *Euangelists* in the present tense, not in the future, the last state of that man is worse, not *shalbe* worse, 2. The antithesis or opposition betwene *first and last estate*, confirmeth this exposition, for by *first estate* we are to vnderstande the condition of the possessed from the time sathan entreth into man, vntill the time of his eiection, and by *last estate*, I thinke his like conditiō of being possessed, but after eiection: wherby it may welbe distinguished frō the former, & rightly be called last estat hauing respect to the other and like *estat* going before. And this *last condition* of one possessed, which is that we call repossession, is saide to be the *worse*: first, because into such the same spirit which was there before is entred. *with seauen worse then himselfe*. 2. because they will dwell there: that is, though they be cast out, returning they shall and will recouer the partye, and gett him anon againe into their

Matth. 12. 43.  
Luk. 11. 26.



their possession, And truly no marvaile though the estate of the repossessed be such as we heare, and far worse then the estate of those persons possessed out of whome the vncleane spirit was neuer cast: considering their great vnthankfullnes, for so singuler and senceible mercy of god bestowed vppon them, and that notwithstanding the Lord hauing corrected them for their sinnes by the diuell. and after deliuered them out of his handes, yet they returne to their sinnes agayne: without which one cannot be repossessed. This I say considered it is iust with god, to deliuer them vpp to the full possession of the diuell, or diuells, or at least to some further possession and interest in them then beefore.

As for the B. of Londons obiection, that So. hauing remayned a yeare in his house, hath gone to the Church all that time, and there carryed himselfe as orderly as any other of his famely, and likewise in his prayers at home as M. Harsnet (quoth he) can witnesse: it is easilye answered, for we reade in the 1. of Marke, that at Capernaum there was in the Synagogue a man in whome there was an vncleane spirit: and how oft the same man had bene there who can tell and quietly (no doubt) hee carried himselfe there, otherwise that had bene no place for him. Indeede he cryed out when he sawe Iesus, but this all that were possessed did wheresoever they met him, so that said exclamation was not because of his being in the Synagogue, but because of Christ his being there.

VVhere I say that So. is now possessed, I doe not meane that the diuell is for certaynty at the very instant when I so speake in the body of Somers for as he may be there, so at that present may hee be without him, as I suppose: but I mean that Sathan hath leaue from god to enter into that body of his, and torment it, which he is denyed to doe by others, which letteth not but that he may or doth goe forth sometimes, and come in againe at his pleasure, And this I conceaue generally of the possessed, and Sathan his being within them, for it is likely that the diuell doth with those he entreth into as the father of the Lunatick saith, concerninge his dealinge with his chylde, (a) And hee (quoth he) a spirit taketh him, and suddenly he cryeth and he teareth him that he foameth, and hardly departeth from him, when he hath brused him These are saide in the Scriptures to be (b) possessed with the diuell. meaning touching their bodies, which in this case is called his house: for concerning their soules they are no more nor otherwise possessed then others, now a man is possessed of his house, although he remayne not alwayes in it. Euen so it is (I thinke) betweene sathan and his house, that is the body he possesseth. Indeede he is said to be possessed, in whome there is an vncleane spirit: but it followeth not therevpon that

what it is to be possessed

Luk 9 39.  
math. 4 24 and  
chap 8 16. 24.  
math. 12. 29 44.

mark 1 23.

the



the spirit is alwayes in the man, & neuer out of him. Yea except now one spirit, now an other shoulde goe into the body of the possessed, after the diuell taketh once possession of the body of man, which is vnlkely: it must needes be that the spirit goeth out sometimes: for otherwise it is not possible, that the spirit shoulde vtter these thinges he is by experience seene oft to doe by the tongue of the party possessed, as the speaches and actions spoken and done else where, at or about the same instant they are spoken and done. And thus much concerning Som. repossesion.

pag. 134.

Discoverer.

After this So. deuised new tricks vnder a couerlett, vpon this occasion. Lying vppon his bed with a couerlet cast ouer him, he moued by chance he knew not how, some parte of his body, when he was supposed to be in a fit, and therefore sencelesse. wherevpon he the said M. Dar. gaue it out, that it was the diuell, that made that motion vnder the couerlett: which was such an instruction to Som. as he ceased not to feede that error: Likewise (sayth So.) lying in my bed, I did sometimes knock and fillip with my fingers & toes, against the bed sides and feete: and this also was ascribed to M. Dar. as to haue bene done by the diuell.

pag 139.

That which So. heere deposeth is confirmed by the depositions of diuers. The very knocking at that time I was there, (saith M. Hallam) was one of his toes, slipping downe from the other: when the voyce of 4. or 5. knocks were heard together in manner of a chyme, quoth M. Crauen, I founde one of them to be his finger thrust vnder his thigh, as he lay vppon his back. George Richardson thus, Touching the likenesses of kiltinges moving in So. bed, I haue hearde much wonder thereof, at one time when I was there, it was the boyes foote. Edmund Garland thus. Catching on a time at that which I sawe moue the cloathes, I gott houlde of it and offering to cast vp the cloathes, to see what I had in my hand, it slipped from me, & I beeleue it was the boyes priuy members. Againe I hearing a knocking at the beds feete, caught the boy by the toes, which I perceaued to haue made the former knocking. M. Aldred thus. the rapping in M. Hallams opinion was nothing else, but the tapping of one of his nayles vpon an other. M. Par. The tapping was the fillipping of his syngers or some motion with his toes.

Darrell

VVe heare what So. and his witnesses lay, let vs now hear what was deposed before the 12. Commissioners.

Narration  
dep. 2.

M. Aldridge. This examinat saith that he standing in the hall hearde a greate knocking in the parlour where the boy lay, and suddenly he rushed in where he found the boy alone in his bed, lying with his face vppwards in his fitt, with his mouth drawne awry, & his eyes, staring as though they would haue started out of his head. And kneeling downe to prayer he heard the knocking againe vnder his knees as he thought: and in the bed vnder the couer  
let



lett, he sawe the forme, and shape as it were of fyue kitlings in quantity to the view of the eye. And againe this examine sawe the bedcloathes at the feete to shake, moue, and leape, as the leaues of an aspen tree, shaken with the wynde.

Ioane Pye saith that diuers times shee had heard a clapping in his bed, as though it had bene the clapping of 3. handes, and that shee hath seene a motion in the bed, as though it had bene the creeping of 3. kitlings, which shee and diuers others haue indured to take houlde of, but neuer could, for when they attempted the same, it hath vanished, his handes and feete neuer stirring to their sights and that at other times, shee hath heard at his bedds feete a knocking, as though it were vnder the bed to their vnderstanding.

dep. 6.

Elizabeth Milward saith, that shee hearde a thumping, or knocking in his bed, and shee putting her hand into his bed, felt the said knockinge (as shee thought) at a hollow place aboue the chest of his body: which knocking shee heard as shee went downe the stayres being so fearfull as shee durst not stay aboue with him.

dep. 14.

M. Pare sayth, that he hearde a thumping, or knocking in the boyes bed in three seuerall places at once, and he putting his hande into the bed felt it sensibly knock vnder his hand.

dep. 15.

Thomas Gray Esquire saith, that he saw a mouing vnder the vppermost couering of the bed (not far distant from the small of the said William Somers leg,) which lay in a round lumpe pantinge, which this Examynate perceauing, prynted at, and said to the standers by, what might this be: wherupon one of them said, it is his feet: then it was answered by those that sat vpon the beds feete, thus: we haue his feete heere, and doe holde them. Then this Deponent for the better vnderstanding thereof layd his hand vpon the said lump, and felt it moue, and clasping his hand together, he felt that it yealded, as ayre, or wynd, and opening his hand againe it filled the same in very full manner, And this Examynat taking away his hand, saw the cloathes settle very softly downe, like as a bladder being blown ful of winde falleth together after it is pricked: and ymediatly the like mouing was on the other syde of the said William Somers, and this deponent seeing it said (laying his hand vpon the place, where before it was) heere it was euen now, and at that very instant this deponent (without mouing of his hands) sensibly felt something vnder the cloathes patt very fast in the palm of his hand like the foote of a kitling, or such like thing.

dep. 16.

Darrell.

The Disc. telleth vs, what his owne deponents, ( of his owne culling, and of his own sifting and examynation, and some of them of his owne stampe and affection, whose depositions also are produced by his owne selfe, deposinge more or lesse as he pleaseth ) doe saye: but in his whole Discouery, we heare not of these other depositions,



deposed and examyned by other manner of persons then himselfe, and fellowe Commissioners. The *Discoverer* belike thinketh thus to blynde the eyes of the worlde, but the must knowe that the producing of these absurd and ridiculous depositions of I know not whom, taken as it were behinde a cloath by such as are partyes, and no indifferent Commissioners, are a slender conuiction of the depositions of these other fyue heere specified, so grauely, iudicially and orderlye done, let the *Disc.* heereafter then conuince that which they haue deposed: for vntill that be done, and these 5. proued periured: It cannot possiblie be (as euery childe may see) that that or those things which moued vnder the couerlett, seene and looked vppon as they moued or crept vp and downe the bed from place to place, stirringe and mouing vnder the handes of many, as if they had bene whelpes, kytlings, rats, or such like lyuing creatures, sometimes also vanishinge vnder mens handes, when feeling them they beegan to claspe theyre handes &c. as before, hearde likewise to make a thumping or knocking, should be *So.* feete, or his toes, or fingers, or pryue members: or this knocking be caused by his synger thrust vnder his thigh, or by the fillipping of his syngers, or by one of his toes, slippinge downe from the other, or by the fillipping of one toe with an other vppon the bed, or yet by the tapping of one of his nayles vpon an other. For (to omyt that which conteyned in these fyue last depositions offereth it selfe to the consideration of euery one, )it is notoriously knowne to the inhabitants of Nottingham that his mouing & knocking vnder the couerlett, continued tenne dayes and nights, by times or rather more, and that *So.* was vsuallye helde by some, armes & legs, his armes also (he being in his cloaths) on the day time aboue the coueringe, and seldome or neuer vnder it. And this is (in part) confirmed by M. Grayes deposition: I saw (saith he) *So.* lying opou a bed, being helde by sondry persons at his feete, and also at his heade &c. Agayne as before wee haue his feete heere and doe holde them. How could then this motion and knocking be made by his handes or feete? 2. *Som.* on the day time was alwayes in his cloathes: it came not then (surely) from the tapping of one of his two nayles one vpon an other. 3. Neyther in the night when *So.* was in his naked bed could the knocking or rapping come either from the slipping downe of his toes from the other, or his finger thrust vnder his thigh, or the fillippinge of his toes or fingers, or tapping of one of his toe nayles vpon an other, because of the loudnes thereof: for saith Elizabeth Milwarde, I hearde the knocking as I went down the stayrs, being so fearefull, as I durst not stay aboue with him. And M. Aldridg, (speaking of an other time, and when he was in an other house) standing in the haule I heard a greate knocking in the parlour wher the boy lay. And this which M. Aldridge



## LYING DISCOVERY.

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deposeth, there are a great number of witnesses ready to depose.

4. It is to be obserued that M. Hallams deposition beginneth thus *Having hearde of many wonders, of certain knockings in So. bedd, I was very desirous &c.* And George Richardson after this manner: *Touching the likenesses of killings moving in So. bedd, I haue hearde much wonder thereof, and at one tyme &c.* whereby it is playne that either there was some very rare accident, or seeming so to be, which we may be assured did drawe many to behould him: And besides at this time M. Hallam and M. Freeman (because his kinswoman was now appeached to be a witch, for this accident, and the Discovery of certaine persons for witches, began, continued and ended together) gaue it out that So. was a counterfeyt. Which two things considered, and that by reason of the latter the most that came vnto him had an especiall eye to counterfeyting, how simple, and what silly soules must they needes be, that were thus deluded by the *tipping and tapping. slipping, & filipping* of a boyes toes and fingers? But as in other things so in this particular, the *Disc.* will not only put out their eyes who behelde Somers troubles, and depriue them of their senses I meane their feeling, and hearinge, but also of their reason and vnderstanding, as if they had bene fooles or naturals, or more like vnto brute beasts then men. And this I desire the Reader to consider of.

### OF CHAP. 5.

Of M. Dar cunning instructing of Somers, by speaking to others in his hearing such things, as he ment he should practise in the detecting of witches.

*Discovery.*

After M. Dar. brought him on to an other matter concerning the detecting of witches, affirming to diuers in the presence of Somers, that it was ordinary with those that were lately dispossessed to detect witches, and that So. would doe the like. These things M. Dar. denyeth.

pag. 137.

Darrell.

As before the *Disc.* hath tould vs that I instructed So. in his practices from the 5. of Nouember vntill the 7. 2. to dissemble a repossesion. 3. certayne tricks vnder a couerlett, by speaking to others in Som. hearing: so heere he saith the same concerning the detecting of witches: that I instructed him therein, by speaking to others in his hearing. Hence it commeth that both in these seuerall instructions and cosenages mentioned by the *Discoverer*, and the depositions prouing the same, and namely this touching witches, we haue ordinarily some of these clauses, in the presence of Somers. in the boyes presence, the boy being present, Somers being present, in the presence of the boy, M. Dar. affirmed to those that were with the boy, in the hearing of Somers, before Somers &c. And these with such like clauses are most materyall, and such as might not be

see for a full list  
of pag 113. 113.



be omitted, for then my *cunning instructing*, and depositions concerning the same doe fall to the ground. Did euer any since the worlde was made publish to the world for truth and in good earnest, so absurd and ridiculous stuff, as this is of my *instructing So. by speaking to others in his hearing*, what I would haue him to doe? The *Dyc.* speaketh often of wonders, he may well let this go among one of them, for I am sure it is a matter to be wondred at were it true, viz. that *Darrell* and *Somers* should agree together about counterfeiting a possession, dispo- session &c. which are not very easy to be counterfeyted, meete to- gether thereabout for the space of 4. or 5. yeares, haue instructions in writing passe betwene them, after comming to dwell at the same to- wne meete often in *Dar.* chamber alone, and euen then when these counterfeyt tricks were doing, and yet notwithstanding defer all ther instructing and learning vntill the very time came that *So.* should do his feytes before others. One woulde thinke that men woulde rather hille at these things then beleue them: but by lamentable experience we see it is otherwise: wherein the folly of man, and how easily hee is misled and seducep, doth euidently appeare.

Discoverer.  
pag 138.

Darrell.

George Richardson deposeth thus, *One Mistrisse Wallis and others did talke in the roome where So. lay, of such persons as were suspected to be witches, before he the said Somers did name them.*

By this deposition of the *Disc.* owne witnesse as I may say, (& therefore not by him not to be denyed for sure testimony) this last sup- posed instruction of myne is very much weakened, for it is verye vn- likely that I did instruct him to detect witches, seeing I did not dy- rect him what persons he shoulde name for witches, as appeareth by this deposition, which ymplyeth that he had such direction only from this speech of *Mistrisse Wallys and others*, But what if *Mistrisse Wallys* and the rest had not come in the nick, as I may say? or comminge had not named these persons *suspected to be witches*? or if they had named them, yet had not so done *in the roome where Somers lay*, that is not in his hearing? If all these things had not fallen out thus hand patt as the say, where had then bene this *detecting of witches*? For it must needs be that cyther this cosenage had neuer bene, or *Som.* had at least na- med other persons. But it may be that *Mistrisse Wallys* at least if not the others had confederated with me about my teachinge *So.* to coun- terfeyt, and there are these circumstances to strengthen it. 1. Shee is my wifes sister. 2. when it was she was not tongur-tyed what a man her brother was. 3. Shee writ a letter vnto me to come ouer and see *Som.* 4. we heare what wordes shee vttered (if we may beeleeue *George Ri- chardson* swearing) and that in *So. hearing*. Considering these circum- stances surely the *Disc.* did greatly forgett himselfe, for else vndoubt- ed



edly when it was, he woulde haue depofed and examyned Miftriffe Wallys about this matter.

*Discou.*

pag 142.

M. Dar. (saith Robert Cooper) desired the Maior to make inquirye through the towne, if any person could charge any of the pretended witches. The Maior did so accordingly, & nothing being sayd to diuers of their charges, they were all sett at liberty vpon bonds, faving two.

Darrell.

I faid that the faid detecting of certayne persons for witches was done by Sathan, and as he might therein fpeake truth to an euill end, fo being the father of lyes, there was more caufe to fufpect him of lying: and therefore whofoeuer fhould there-vpon hold & report them (or any of them) to be witches without fome prooffe had therof from men, fhould iniure them in their good name, & fin againft god. For whereas So. was very ftrangely and greuoufly handled at the bringing and carrying away of the detected persons, and fo oft as that was done where-vpon percafe fome fufpected them to be witches: we muft remember that this alfo was done by the diuell (as by the manner of it it did appeare) therefore not to be regarded, who were they, or fome of them, moft free from witchcraft, yet might haue done fo, thereby to haue drawne the innocent to punifhment, and man to condemne & flander the righteous. Heere-vpon I affirmed, that if any could testify any thing againft them concerning witchcraft, it were wel they did it. And I hearde that witnessed againft them yea almoft all of the, before they were had to the magiftrate, that for my own part I did & ftill doe fufpect them generally to be fuch as worke with fpirits, and that *Alice Freeman, Widdow Higgit, Widdow Boote, Groues, Millycent Horflay*, and So. aunt (whose name I know not) are fuch I haue no doubt, and I thinke I could make prooffe of thofe facts of theirs, as would make it manifeft to others. And heereby it is playne that it is vntrue the *Disc.* faith, that the parties brought vnto Somers. were thereby reputed for witches: for thus it was: Prefently vpon the detection, matters of fact came to light, firft priuatly, then openly in the towne hall, which lay hid vntill then, and there-vpon were they reputed for witches. yea it is well knowne to the inhabitants of Nott. that when thefe of the towne of Nott. were openly before the magiftrates of the faid towne for fufpition of witchcraft, there was not a word vfed concerning the detection: widdow Higgit was reputed a witch, for diuers facts wherein it muft needes be that the diuell and fhe did confpire together, and efpecially for murdering the childe of one Bingham of Nott. whereof he openly accused her in the towne hall. So *Alice Freeman* was reputed a witch for matter of fact, fpecially a little after the

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detection, vpon suspicion of murtherring the childe of *Mary Cooper* sister vnto *Somers*, wherevpon she was condemned by (a) two Iuries of willfull murther, and it is strange that any Iury should be founde to acquite her there of. Thus might I proceede to the rest, saue that none of them were charged with taking away the life of any. Yea lett all men iudge of *Millicent Horflayes* owne confession: who beinge by *M. Perkyns* Iustice of peace examyned, and denyinge that euer shee hurt any body, acknowledged that she had helped diuers, but it was (forsooth) by good prayers, whereof she then said one.

*Discoverer.*

*But this deuise of Dar. concerning the detecting of witches is almoste laide asleepe. and againe This deceipt of Dar. is so dasht, as it is supposed wee shall heare no more of it.*

*Darrell.*

It is a practise of Sathan and no deuise of myne to disclose the acquaintance he hath with some of his familiars. This hath bene seene becsides in *Tho. Darling* and the 7. in *Lancashire*, in *Margaret Heryson*, (of whome beefore) *M. Throckmortons children*, & many others. And where the *Disc.* supposeth we shall heare no more of this, surely we had not if he had not giuen cause thereof: and before I ende, I must once againe tell him and all men, that it was not So. but the diuell by his tongue, that detected the witches. For first it is not likely that he coulde haue disclosed so many, 2. As Sathan was during this *Discovery* sensibly about So. body vnder the couering to our sight, hearing, and feeling, (as is aforesaid) so was he also sensibly vexing him in his body, as was manifest to the great multitude that duringe that tyme beheld him: In probabillity therefore might not the diuell vse his tongue and other instruments of speach, although that be very rare and extraordinary, as well as perform other things as rare, yea more rare about him. and also molest him in his body, & some other parts thereof? 3. He knew nothing more or lesse of the infinite speeches he then vttered, and namely of his calling for and naming certaine persons to be witches, as himselfe then affirmed, when there was some beleuing of him, and in reason to leade others to beleue him, as wil appeare by the reason following. 4. whiles he was discovering these persons, he vttered those thinges which passed his knowledge and vnderstanding: For now it was that he expounded the Creed by the space of an howre: when *Alice Freeman* and widdowe *Higgit* were searched by diuers weomen, a good way from his fathers house, he tould ther of euen as they were searching. and that *Alice Freeman* had a mark of such a shoulder, and the other none found of her, which was euen so. VVhen *Millicent Horflay* was had before the abouenamed *M. Perkyns*

p2g 142.

p2g 143.



4. or 5. myles distant from Nott. he tould the very time she was examined, the words she then vsed for herselfe, and of the stripping & searching of her. In like sort he tould of the speeches and actions of her sister a myle of Nott. euen when the same fell out. And were it not to auoyde tedyousnes, much more of this kinde might heere be said. Seeing then it is cleare, that these speeches were vttered by the diuell: why should we not thinke that the other speeches, which concerned and accompanied the same, & were vttered as it were with the same breath, came from the same spirit?

OF CHAP. 6.

Of M. Dar. course, from about the seauenth of December vntill the fourteenth of Ianuary, whilst Somers refused to dissemble any longer.

Discou.

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M. Dar. bent his cheife force to perswade his auditorye, that Sathan would lurke sometimes about one (out of whome he had bene cast) suffering the party to be well for a good space, but that he was verily perswaded, that Sathan would not giue him ouer, vntill in the end he had repossessed him.

About 8. weekes after the time the Discoverer. heere speaketh of, Darrell. and after Somers had giuen it forth that he counterfeyted, I did open lye affirme, that Somers had not counterfeyted, and 2. that he was repossessed, and that it came from the subtlety of Sathan then lurking in him, that he vexed him not, but I woulde haue bene ashamed, to haue saide, that Sathan would lurke sometimes about one, or that Sathan would not giue So. ouer vntil he had repossessed him, as the Disc. chargeth me to haue done: but proueth none of them not so much as by a false witnes, no not by So. owne testimony, who stādeth him in great stead at other times for the prooue of many worthy things. But that which the Disc. saith heere, he thwarteth and ouerthroweth else-where. for heere from the 7. of December vntill the 14. of Ianuary, he will haue me pratling to my auditory that Sathan lurketh sometimes about one, & that Sathan wold not giue ouer vntill in the end he had repossessed Somers, in the whole Chapter following also affirming, that he began to be repossessed about the 14. of Ianuary: and in page 127. he telleth vs that So. supposed repossession was about the 21. of Nouember. If I held and gaue it out about the 21. of Nouember, that So. was repossessed, it is not credible that I should from the 7. of December till the 14. of Ianuary iangle as the Disc. affirmeth. And this is the 9. tyme that the Discoverer is conuincd by his owne Discovery

Discou.

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The author of the Narration writeth thus vpon So. dispossession M. Dar. was retayned preacher in Nott. that populous towne, hauing had no settled



setled preacher there before this time, since the begining of her maiestyes raigne. Eytther M. Aldridg or his companion are in danger of an hard imputation: except it may be thus holpen: M. Aldridg is vicar of S. Maryes in Nott. whereas this fellow peradventure accounteth neyther persons nor vicars nor any that bear such popish names, for preachers: the Doctor to be chosen by the parrish, as M. Dar. was, is the preacher (forsooth) that must beare the bell.

Darrell.

The Narrator denyeth not, that they haue had a preacher, but no setled preacher, or standinge mynisterie, for that M. Aldridg hath flocks or congregations beelides to attend vppon as well as that, whereby it hath come to passe, that his people of Nott. haue hearde his voyce oft times but once in a monneth, sometimes sildome: which many besides the Narrator account no setled ministry.

#### OF CHAP. 7.

How So. about the 14. of Ianuary fell again to the acting of certayn fitts, wherein he continued at times, till about the 24. of Febanary, & how M. Dar. pretended that he was

possessed.

Discouerr.

M. Dar. spent about 4. or 5. weekes (next going before the 14. of Ianuary) in preaching, and reuiling those that helde So. for a counterfeyt.

Darrell.

Had I carryed my selfe in the pulpitt and worke of the ministry, as the Disc. beareth the world in hand, I had bene more fytt and worthy to haue sitt at the plow tayle, and guided it, then in the chair of Christ Iesus, and to haue bene a guide to his people. I published the worke of god, presently after the dispossession of Somers & then did (as in duty I ought) make mention openly of So. and at other times I deny that euer I mentioned him, saue that about a quarter of a yeare after his dispossession, and after he layd he counterfeyted, I spake against that cursed confession of his, and against them that would haue him to be a counterfeyt. And this I did twise, once vppon the Lordes day to my owne people, & an other time not long after to them and others come out of the coasts thereabouts met together at a fast. At this latter time also I remember, I vsed a few wordes concerning his repossesion. And whereas the Disc. saith in the chapter before that I preached at Nott. about that time, viz. from about the 7. of December to the 14. of Ianuary, .i. or 7. sermons, vppon the 43. 44. 45. verses vppon the 12. of Mathew, concerning sathans retorne to re-enter he saith vntuly: for they were preached in Nouember, two of them of the 8. and 9. dayes of this moneth, and so on forwardes on the lordes



Lordes dayes vntill I had finished that scripture. He bringeth mee in depoling this, but (as full often) he hath corrupted my deposite, the circumstance of time being of his owne inserting. Besides when I preached these sermons more then 6. of the 7. sermons were of spirituall possession: and that in both these I spake as the truth is, the inhabitants of Nott. can witnesse.

The Disc. saith further that *with this argument of diuels I so troubled my auditory, that they grew very weary of it, and some blamed me for it to my face.* Pag 145.

Truly it is very vnlikely, seing whiles I was preachinge of this scripture, they generally made choyce of me for their teacher. It is true indeede that some two or three of the cheif frendes to counterfeiting, naturall men, not sauoring of the spirit, shewed some dislike to my preaching, and aduised me to preach of loue and charity, sayinge that they were euer in charity before I came there: but this was about a quarter of a yeare after these 7. sermons, wherein I had preached the law (that so they might be drawne to hunger and thirst after the gospel, and made fitt to receaue it) which was not sweete and pleasynge vnto them: and therevppon they kicked with the heele against me presuming to instruct their teacher, and to direct their guide (like to the scholler, that should take vppon him to teach his schoolemaister) which is no new nor strange thing.

*Discouerer.*

My father in law (saith So.) receaued at two collections made by M. Dar. meanes the some of twenty nobles, or thereabouts, in respect of his trouble and charge, when I was in my pretended fits. pag 148.

*Darrell.*

VVhat a shamelesse boy is this, seeing the contrary is notoriously knowne to the inhabitants of Nottingham. I haue shewed before that at the first collection made at his dispossession, his father in law had neuer a penny, and at the second but part thereof, as I gesse about 20. s. or 4. nobles, whereof part was to apparrell Somers. And these collections were not by my meanes, otherwise then by speaking to the people at the dissoluing of the congregation to be mindfull of the poore, if so I did. Neyther doe I doubt but that the Discou. knoweth this to be very false, yea few better, & yet behold he publisheth it for truth to the world. For who can thinke but that he hath examyned the boy his father in law thereabouts: first in hope to haue it confirmed by his deposition, if any such thing happely had bene: 2. though it should proue otherwise, yet hoping either by threats or by flattering speeches to draw him therevnto: for if Rob. Cooper the boys father in lawe haue deposed as the Disc. affirmeth, he hath sundrye



times in other things depofed as falſly as So. himſelfe hath heerein. Beſides it is very likely that the *Diſc.* hath had ſome ſpeech hereof, eyther with the *Mayor*, or *M. Freeman*, or *M. William Gregory*, from whome he might learne the certayntye heerein. For the *Mayor* giue So. father in law that which he had of the collection, and if it were 20 nobles, from him he receaued it, who can witneſſe that I neuer ſpake word to him concerning the ſame: ſo that were that true which is falſe and that So. father in law had 20. nobles, yet it made not againſt me. Seeing now we heare nothinge of this 20. nobles from none of theſe but only from *Somers*, not a deposition among the multitude of depositions confirminge this, we may be ſure that it is not onely falſe, but iuſtly ſuſpect the *Diſc.* himſelfe to know the falſhood of it.

*Diſcouerer.*

pag. 130.

It is to be obſerued: how ſome of *M. Dar.* cheif friends haue left him after a ſort in two of the cheifeſt poynts of this whole action. One of them hauing giuen his opinion, that So. did not diſſemble thoſe fits which he acted before the *Commissioners*, deputed from the *Lord Archbiſhop of Yorke*: but that it was the diuell in him, that played thoſe pranks in his body, could (it ſeemeth) be content to acknowledge, that he was poſſeſſed: but at the time of his examynation, he would not affirme that the ſaid So. had bene at any time diſpoſſeſſed, although (ſaith he) I haue heard by depositions and other reports, that might induce me very probably to thinke that he was diſpoſſeſſed. The other being a very raſh and headſtronge yonge man, one *M. Brinſley* a miniſter: he at the time of his examination doubteth as much of *Somers* reſpoſſeſſion as the former did of his diſpoſſeſſion. I am fully perſwaded (ſaith he) that *William So.* was poſſeſſed with an euill ſpirit, and that he was diſpoſſeſſed: but concerning his reſpoſſeſſion I am not therein ſo fully perſwaded: although I haue many reaſons to induce me ſo to thinke.

*Darrell.*

At the time of his examination (meaning *M. Iohn Browne* one of the 12. *Commissioners*, a very reuerend and learned man) he would not affirme, that is, vpon his oath (for the booke was preſently called for ſo ſoone as any appeared before the *B. of London*) that So. was diſpoſſeſſed. Did *M. Browne* leaue me, or yet the cauſe and worke of God which he regardeth a little more then me, becauſe he would not ſwear that So. was diſpoſſeſſed. Truly it had bene very ſtrange if he ſhoulde haue ſo depofed. One would thinke that he hath ſhewed himſelfe a friend to the cauſe, whatſoeuer he is to me, in ſaying that he did not diſſemble. 2. in affirminge that he was poſſeſſed, and that it was the diuell in him that played thoſe pranks in his body, as the *Diſc.* termeth them. 3. that he did thinke that he was diſpoſſeſſed, or to this effect. And for *M. Brinſley* a preacher of the goſpell, it appeareth by his deposition, that he



he hath not left me nor yet the cause. For he hath depofed that he is fully perfwaded that So. was poffeffed. 2. that he is fully perfwaded he was difpoffeffed. 3. that though he be not fo fully perfwaded of his repoffeffion, yet he doth think fo, meaning of the time prefent, becaufe for any thing he knew, fathan after his repoffeffing of So. might percale be departed. Surely the Difc. was not wife in producing thofe depofitions which every childe may fee maketh not for him, but againft him. And as un- wife was he to tell vs that M. Ireton his credit wrought fome inconveni- ence, through his facility in beleuing thofe things which were told him: al- beit his fpeeches ftill did rely vpon this fuppoftion, that if thofe things which he heard were true, then thus and thus. For M. Ireton is known as to be of finguler learning, fo of great wifdome, and therefore (as it is faid of fuch in the prouerbes) will confider before he beleue as the things re- ported, fo the credit of the reporter, with other circumftaunces: and none of thofe foolifh ones which will beleue euery thing. 2. M. Ireton was not only told and heard of the ftrange and fearefull operations of fa- than, in and vppon the body of Somers, but was alfo an eye witneffe thereof, the daye of the commiffion, he beinge one of the Commi- fioners, fo that this filly euafion of the Difc. will not ferue his turn. And hereby, as partly alfo in that M. Ireton beinge by the B. of London depofed, concerning So. counterfeiting, poffeffion, difpoffeffion, & repoffeffion, as well as the two former, (for he came not (fure) to London, dwelling an hundred myles of for nothings, neither beinge come was he kept by the Bifhop fundry dayes, depofed, and often ex- amyned, about nothings, but in all likelihood the very fame that M. Browne & M. Brinsley were,) & that of the faid depofitions or answers of his to the fame articles, we heare nothing in this volume of depo- fitions, it is a very eafy thing, for men to conieure, what M. Ireton thinketh of Som. For had there bene but a lyne for the Difc. purpofe, all the world fhould haue heard of it. The fame may be faid by M. F. wington a great fcholler likewise & Commiffioner, who together with M. Browne and M. Brinsley was depofed and examyned: of whose an- fwers alfo and what he an eye witneffe hath faid to So. counterfeiting or not, his poffeffion, difpoffeffion, and repoffeffion we heare not a worde. The fecret testimony of thefe 4. fo reuerent deuines and o- pen alfo by their fpeeches from time to time, the wife and difcreete will regarde more then all the depofitions the Difcouerer to the con- trary produceth.

prou. 14. 15.

prou. 14. 15.

Discon.

Vpon M. Dar. report & preaching that So. was repoffeffed, there was then greater refort vnto him then before. M. Dar. ftill perfwading euery one that came (as (a) So. faith) that he the faid So. was repoffeffed: & that he

pag. 151  
or rather as the  
Difc. faith



remayned in all his fits vtterly sencelesse.

Darrell.

This is a manifest vntruth, for the next day after I first saide he was repotlesed, and before I preached so, I went to *Ashby*, where my family remayned, and before I returned (being the laterday following) he was had to *S. Ioanes*, and laide he counterfeyted, whether also I neither did nor might repayre vnto him, one only time excepted when the *Maio*r was present. And after the *Discouery* of sathan before the 12. Commissioners, I was with him only the next morninge with diuers ministers at *Edmund Garlands* house, departing presently home to *Ashby*, from whose house he was departed, & with the dog turned to his vomyt, I meane his former confession of counterfeyting, which he had disclaymed for a season, before I returned to *Nott.* and both these I can dyrectly proue. But how doth the *Disc.* prooue that he affirmeth? why thus *So. saith it:* and then the Reader may be sure it is a lye.

*Discouerer.*

It might greatly be maruayled what estimation & credit M.D ar. got by this new forgery of *So.* pretended repofsession. Howbeit many of the wiser sort, that were not possessed with the giddy humoure of nouelties (couered forsooth with zeale & sighings) did laugh this to scorne, as they did the rest.

Darrell.

The wiser sort the *Disc.* calleth those which did laugh to scorne the worke of god. Of such scornors the world was neuer without some: when a far greater worke then this we treat of, and more wonderfull was wrought, and that ymediatly by the Lorde himselfe, whereof we reade in the 2. of the *Acts*, it is said *some mocked.* There is a generation and euer will be, that sitteth in the seate of the scornfull. But who are those wise men he speaketh of? forsooth M. *Walton* Arch-deacon of *Darbyshire*, and M. *Sales* official: both nonresydents, and the latter a man of no learning, and as litle wisdom and gouernment: He woulde neuer else (as I haue credibly hearde) haue bene the ryng-leader in the setting vp of a may-pole the last sommer, with pypinge, and dancing, and that vppon the Lordes day. Out of the ministry are of these wise men, M. *Peter Clarke* Maio

then of *Nott.* M. *Freman* and the other *Nott.* Commissioners. For beesides these there were scarflye any (some papists only excepted) which were knowne to wag the tongue against the worke of god, the multitude not only acknowledging it: but reioycinge in it, and magnifyinge the name of god. And in the ministry none were knowne to be for counterfeyting, & against the possession and dispossession of *Somers* but the two former: vpon occasyon that M. *Walton* did rise vp and that openly against the  
manifest

pag 131.

time 1.1.



manifest worke of god, after one publique meeting about Som. there was an other at the same time agreed vpon. VVhen the appoynted day was come, there were mett togither many miniters and learned men, all which were for posselſiō, & no mā heard to ſpeake a word for counterſeyting, this arch-deacon and officiall excepted. Now all theſe the *Diſc.* accounteth to be men poſſeſſed though not with diuells, yett with the giddy humour of nouelties. VVell my brethren, it is tarr better to be one of the fooliſh of this world, and for that folly to be laughed at and icorned, then of the wiſe, & “princes of this world, & for the ſame to be laughed at by him that dwelleth in heauen, and of the lord to be had in deriſion. But I deſire to know of the *Diſc.* (who can ſo well diſcern of ſpirits) with what ſpirit M. Walton was poſſeſſed, when beefore the Commiſſioners after all this contention, he renounced counterſeyting, and contended it to be the finger of god, as both M. Euington & M. Iohn Strelley with others can witneſſe: and whether at that time he alſo were not poſſeſſed with the giddy humour of nouelties, couered with zeale and ſigbings.

1 cor. 1. 27.  
1 cor. 2. 6.  
pſa. 2. 4.

*Diſcon.*

So. grew weary of this his ſaid relapſe, after he had continued therein about ſix weekes, & ſaid to Iohn Cooper that he ſhould be guyet if he might get out of M. Darrells fingers, and be at S. Ioanes. And againe in the next leaſe: Cooper ſignified to ſome of the Aldermen, what So. had ſaid vnto him touching his deſire that he might remayne with him, that ſo at the length he might be in guyet.

pag 152

Darrell.

In theſe wordes the *Diſc.* telleth vs how So. by the meanes of Iohn Cooper, got himſelfe from his father in lawes houſe to S. Ioanes. The reaſon mouing him there-vnto was, that being weary of counterſeyting through his long continuance therein, viz. for 6. weekes togither, he could not tell how to gine ouer his diſſembling, becauſe of me. To helpe himſelfe therefore in this ſtraight, he bethought hi of this courſe we heare of. For anſwer herevnto: firſt the *Diſc.* doth not proue that So. was the cauſe of his going to S. Ioanes, no nor by So. depoſition, but onely ſaith ſo him ſelfe. 2. By the depoſition of Iohn Cooper page 177. the contrary doth appeare, as we ſhall preſently heare. 3. we may hereby coniecture how falſe this is, in that S. Ioanes is a houſe in Nott. whether vagrant and ydle perſons are ſent and kept very ſtraight to worke, beinge ſeuereſly corrected if they ſayle therein. Now who can thinke that So. who had runn away, firſt from M. Grayes, and after twiſe from Tho. Porter, was a yong ſydler & ſinging boy, had alſo playd the counterſeit boy as the *Diſc.* ſaith, firſt at M. Brackenburyes, then at Nott. ſhould offer voluntarily his neck to



the yoake, ( I meane of toylesome labour ) and his back to the rod of correction. And wherefore shoulde he doe this? because ( forsooth ) otherwise he could not be guyt, & gett himselfe out of my fingers, but must nædes will he nill he continue his counterfeyting, whereof alas he grew weary. A most ridiculous thing, all circumstances well considered, which I leaue to the Reader to bethinke him of. Yea but the Disc. is of an other mynde: for marke what he telleth vs, and that very solemnly in an other place.

pag 7.

If any saith he doe surmise these practises to be improbable, as beinge much subiect to danger, in that the said parties that are so cunningly drawn on in these courses, may vpon many occasions detect them: they must know that these fellows are well enough furnished in that behalfe. For first amongst the Papistes, it were sufficient to bringe a suspition of heresye, that should but doubt that one were not possessed, if their preists affirmed the contrary. And we see amongst our selues, how hardly it is indured, that our pretended Exorcists are called into question, but be it that the worst should fall out: yet they haue such rules, as if you will allow them, they are safe enough. For if any doe once fall into their handes, or yealde themselves vnto their peactises, they can neuer be ridd from them by any meanes, so long as they are pleased to worke vpon them.

Considering these wordes of the Disc. and that he saith that counterfeytes can neuer be rid by any meanes from their teachers so longe as they are pleased to worke vpon them: it is no maruaile though Som. were glad to gett himselfe euen to S. Ioanes ( the worst place for his ease of a thousand ) that so he might rid himselfe of me: but rather a maruell that he could so berid of me. seeing the Disc. saith that such schollers can neuer be rid of their maisters, no not by any meanes. If this be true S. H. how came it to passe that So. rid himselfe out of my handes once before when he was weary of counterfeyting, as now he is saide to be? So. ( quoth the Disc. ) beginning to be werie of counterfeyting, for ought that M. Dar. could doe, altogether refused to continue his dissembling course any longer: and so made no shew of any of his pranks for the space of 5. weekes. And agayne: So. growing weary of his dissimulation, contrary to Darrells perswasions gaue ouer all his tricks & practises. And this he proueth substantially by So. testimony. Hereof ( saith he So. in this sert. About the begining of December, I did grow very weary of all my former practises, and therevpon did wholly leaue them, contrary to M. Dar. good liking who endeouored to perswad me still to continue in them: but he could not preuaile with me so farr. Here by the way we see that the Discoverer is contrary to himselfe, And this is the 10. time that the Discoverer is convinced by his owne Discovery. But I would know ( I say ) of the Disc. why So, could not as well gett himselfe this latter time out of my fingers with-

pag 144.

pag 112.

ans. 1.



without the conueying of himselfe to *S. Ioanes*, as well as before. Others will thinke though the *Disc.* be of an other minde, that were it so that I had taught *So.* to counterfeyt, as he will haue it, and he had but in secret tould me, that being weary of counterfeyting, he wolde counterfeyt no more, and rather then so he would discouer all, I wolde haue bene willing enough to haue rid my selfe of him, & if nedes I must busy my selfe in this worthy art, haue rather sought out a newe scholler, then haue troubled my selfe with one so lazy, so waywarde, wauering, and peruerse, wherein also was such danger. For howsoeuer amongst the papists there is no danger to the priest teachinge one to counterfeyt, though the counterfeyt bewray all, so long as the priest affirmes the contrary, if we may beleue the *Discouerer*: yet I trust he will not say the same of the ministers of Christ Iesus amonge vs, and yet he doth say something bending that way. Moreouer, if *Som.* saide thus to *Cooper* and went by his owne procurement to this said end to *S. Ioanes*: why when he was come thither did *Cooper* threaten to whip him, if he would not leaue his tricks, as *Cooper* himselfe confessed vpon his oath to the 12. Commissioners? but more for the conuincing of this followeth forthwith. And where the *Disc.* pretendeth that *So.* grew weary of his relapse meaning counterfeyting to be repossessed, because he had continued therein about sixe weekes he is therein greatly de ceaued, for it was but two weekes. *So.* began to be repossessed at or about the time of his ymprisonment, as appeareth by the beginnunge of this chapter page 49. but that was not about the 14. of Ianuary, as the *Disc.* saith in the argument of this chapter and *So.* also a little after, but the 14. of February as I can proue by many witnesse. & the 24. of February he went to *S. Ioanes*, as is confessed, where hee was presently quyet, and confessed his dissimulation. By this that hath bene said we may partly see, that *So.* remoued not himselfe for the cause heere alledged, to *S. Ioanes*, but they indeed caused this remouall whome Sathan vsed as his instruments to get from the boy that cursed confession of counterfeyting which soone after he was there hee made, the meanes first being vsed, which serued there-vnto: viz. promises and threats, as heereafter will appear. And those were our Nottingham Commissioners, who caused him to be carried thither greatly against the boyes and his parents will, vnder colour to fynde out some counterfeytinge, where it was as manifest as the dave-light at noon, that there was no possibillity of counterfeytinge.

*The end of the second Booke.*



## THE THIRDE BOOKE.

## OF CHAP. I.

*How Somers confessed his dissimulation at S. Ioanes in Nottingham as soone as he was out of M. Dar. disposition.*

*Discoverer.*

pag 177.

Concerning the occasion of So. removing from his father in lawes house to S. Ioanes in Nott. ( a place where the poore are sett to worke ) Iohn Cooper the keeper there deposeth thus. Being oftentimes with So. in his fits, & dilligently behoulding the course of his carriage in them: I grew very suspicious that he did but dissemble, and therevpon was well content, to haue the tuition of him, to make tryall of the matter: the rather, for that the boyes keepers and frendes that were about him, were willing to please him in all his humors.

*Darrell.*

The true occasion or rather cause of Somers removing, was neither the former, whereof I haue spoken, nor yet this latter here mentioned, but first and cheifly the mallice of M. Freeman Alderman, because his kinswoman *Allice Freeman* was by So. detected for a witch which could not stay it selfe in accusing So. vniustly of witchcraft, & imprisoning him, & after vpon bayle byndinge him ouer to answer it at the Assises, but proceeded & neuer gaue ouer vntill So. confessed that he had counterfeyted, he hoping therby as it should seme to recover the good name of his kinswoman, and partly to disgrace and so consequently to be reuenged of me, whome in regarde of that discovery and the counterfeyting he then strove for and I gaynsaid, he hated extreemely, so as at the length he could not indure to come to the church, when I exercised my ministry 2. the mallice of M. Gregory the towne clarke ( a popish mate ) against the work of god, that is the dispossession of Somers and this because of his religion, being in hart a papist, as is playn, in that for the space of eleuen yeares before he had not receaued the lordes supper. Now the papists & their adherents ( albeit the learned sort of them doe acknowledge a reall possession and dispossession of Sathan in and out of the bodies of men ) cannot yet in patience indure that any such worke should be wrought in our church and by our ministry by fasting and prayer performed by vs, This forsooth they will haue peculiar to their own synagogue, to their own portusse, to their owne *Teroganus*, mumbled prayers, processions, coniurings, & ceremonyes, as else-where hath bene manifestly shewed



shewed. To these came M. Mercy an Alderman one also reputed to be vnbound and popish these three did draw with them M. Hart Alderman and M. Clarke then Maior a man very easy because of his simplicity to be misled: which 5. assembled in the towne hall, sent for me, signifying vnto me, that they purposed to take So. and commit him to the custody of two honest men, because they suspected him to counterfeit, which accordingly they did 3 dayes after: saue that the men they prouided to be So. keepers namely Iohn Cooper & Nich. Shepherd were scarcely honest and of good name as we shall heare hereafter.

Discover.

Pag 178.

The day after that So. came to S. Ioanes, he did counterfeit himselfe (saith Nicholas Shepherd) to be in a fit, because (as I think) certain women were come thither vnto him to see him, who did greatly bemoane him: whereupon I removing the said women from him, tould him whilst he was in his tricks and in Iohn Coopers presence: that if he would not leaue & rise vp, I would set such a payre of knip-knaps vpon him as should make him rue it: & thereupon So. did presently rise, and left his said tricks, & had no more fits, whilst he continued there, being the space almost of a moneth. The next day I falling into some better acquaintance with him, (he vpon my promise that I would be his friend, and procure him fauour from M. Maior & his brethren) did confesse vnto me, that all he had done in the course of his former tricks, were but counterfeyted, and said, that when I would, I should see all his said tricks, and how he did them. The same day I tould Iohn Cooper, what So. had confessed vnto me, and willed him that when they were in bed together, he should talke with him thereof, sayinge, that I verily thought, he would confesse all vnto him at large. And accordingly it fell out. For as Iohn Cooper hath deposed, So. tould him, that all the tricks he had done in his said possession and repossesion were all of them counterfeyted.

Darrell.

It is very true that is said here of a fit that So. had before certaine women, and is as true that the same day or day before he had an other in the garden before M. Freeman and some other: vpon the sight whereof, because of his greuous beating of himself, with his face groueling and tongue thrust into the moulds, wallowing, & foming, he the said M. Freeman affirmed, that he had the falling sicknesse, and this was presently bruited throughout Nottingham. If So. were weary of his relapse or pretending to be repossessed. that is of counterfeyting, & said vnto Cooper, that his desire was to be at S. Ioanes, and that so at the length he might be quiet and giue ouer his counterfeyting, as is said in this very page, and in the leafe before why did he fall to the doinge of his tricks againe after he was at S. Ioanes? It is absurd to say that

pag 152. & 178.



he did thus, because *the weomen did beruone him for the weomen being remoued or as Cooper deposeth page 193. put out of the house, and so departed, he was still at his tricks: It cannot therefore be that he did at this time his tricks because of the weomen: neither because he thought men tooke some pleasure to behold him, and for that cause himself in the actinge of them. Neither can it be that Shepheard and Cooper did threae him, that the weome or any other might see, that they could make him leaue his tricks, and all his knauery: seeinge the weomen were gone home, and they two alone with Som. in his fit, when they did threaten him. Moreouer, it is confessed that So. at S. m Ioanes in a fit, being threatned by Cooper to be whipped, and by Shepheard to be pinched with a paire of knipknaps, did therevpon presently leaue his tricks, and had no more fits, whilest he was at S. Ioanes: It cannot therefore be that So. left his counterfeyting, because he grew (a) weary thereof, and did of himselfe goe to S. Ioanes to be (a) guyet, and that he confessed so much to Cooper before he came to S. Ioanes, as the Disc. affirmeth page 152. and 178. And this is the 11. time the Discoverer is conuined by his Discouery.*

pag. 193.

See then good reader how this Disc. crosseth & entangleth himselfe: for yf this supposed counterfeyt, did giue ouer his trickes: for threatnes or feare, how then did he grow weary of them, or did voluntarily retire himselfe to be quiet.

And yet witness good enough aginst Darrell,

pag. 193.

Nic. Shepheard  
pag 207.

We are besides to obserue heere, first that this confession of counterfeyting was got, by one Nich. Shepheard, and Iohn Cooper two very dissolute and infamous men. I remember in a certificate made by one of Nott. to the Arch-bishop of York, wherevnto many of the cheif of Nott. subscribed, there were these wordes vsed concerninge these honest men, that they were two (o) rakeshames, the better of them hauing bene twice (o) araigned. 2. that these were fit instrumentes for Sathan to worke by, 3. that Som. confession of counterfeytinge was not voluntary, but extorted & by threats compassed.

Discoverer

The 26. of February being Sonday, So. was desirous to goe to the church, and I told him that if he should so doe, & then fall againe to one of his ould tricks, the people would be much troubled. Wherevpon (quoth So) you know what I haue confessed vnto you, and I will giue you my hande and doe promise you faithfully that I will not then fall into any fit. And so I went to the church with him, both in the forenoone and in the afternoone, & he kept his promise with me.

Darrell

By this deposition of Shepheard, it is playne that notwithstanding Som. confession and shew of counterfeytinge. yet the deponent did not hastily beleue him, but made some doubt & staggering at least at his counterfeyting: or else why should he vse these or such like words: if you should fall again into one of your ould tricks, the people would be much troubled &c. hence also it was, that both Shepheard & Cooper

all



all the time he was at S. Ioanes, were euer both or one of them at his elbow, giuing their diligent attendance vppon this counterfeyt where soeuer he was in church or else-where, as is well knowne to the inhabitants of Nott. In that likewise the Maior with the Aldermen afore-said, and Gregory hired this couple of honnest men, and gaue them their wages, to wayt at an inch vppon Somers and that not only vntill he had confessed he counterfeyted, but after also for the space of a moneth, all one as if he had denyed that he dissembled, and stood to the truth & present possession, in which state whosoever is, it is verye requisite he haue a keeper or keepers, because of the danger he is in to be destroyed by the diuell: it argueth that they also doubted he was no counterfeyt, notwithstanding his confession suspectinge the truth thereof.

OF CHAP. 2.

*How M. Darrell dealt with So. for the reuocation of his saide confession that he had dissembled.*

*Discoverer.*

M. Dar. was charged by her Maiesties Commissioners to haue sought many wayes to haue withdrawn So. from his said confession, & haue stuck vnto it that he was possessed. And againe, when M. Dar. perceaued that So. by no pryuate meanes that he could vse would be drawne &c.

pag 185.

pag 186.

*Darrell.*

Here is a whole chapter consumed, and many words vsed about iust nothing. I once and only once vsed a few wordes to So. whyles he remayned at S. Iones, and that in the presence of the Maior & some others, reproving him of the haynous sinne he had committed, and the great scandall he had giuen, in affirming that he counterfeited, his own conscience accusing him thereof: neither is any more deposed against me. And what herein did I ill beeseeming me, or that I ought not, and in duty was bound to doe?

I confessed being examyned that So. in saying he had in the whole course of his former fits dissembled, lyed therein greuously against his owne conscience, to the dishonor of god, and hurt of his church Therevpon saith the Discoverer, Consider the gentle zeale of benefiting the church, by his faculty and skill in casting out diuells.

pag 186.

My meaning was that the people of god beleeuing and meditating of the worke of god wrought vpon Somers, woulde no doubt receaue thereby great profit, wherof many though not all through this lye of his, and cursed confession of counterfeyting are deprived and not only so, but thereby drawne to receaue a false report and euil nãe against the worke of god, and by consequent against the Lord himselfe, and to iustify the wicked, which is an abomynation before the lord



lord. And this tendeth to the dishonour of god, and hurt of his church or people

## OF CHAP. 3.

*How M. Dar. denied two or three shifts, to haue auoyded So. confession, that he had dissembled.*

*Discoverer.*

pag 187.

Being examyned I confessed, that I had said at sometimes, that So. affirming that he counterfeited, was a confirmation that he was repossessed.

*Darrell.*

math. 11. 43.

My reason is, because the same, inioyned with his obstinacy is a certaine argument that he is empty swept and garnished, and therefore if he were possessed and dispossessed, he is repossessed.

*Discoverer.*

pag 188.

*M. Dar. breathed out his second oracle (which is my second shift to auoyd So. confession) saying that it was no marvaile though he coulde doe his fits considering that he had more deuills in him then before. Hereof M. Dar hath not bene examyned, because it was one of the interrogatories wherunto he refused to answer. For true it is that after that he had bene examyned diuers times about this matter, he found himselfe so perplexed, as that he refused to be any further examyned, saying that his conscience was troubled, in that he had answered somuch already. wherein he is not greatlye to be blamed. For although a lyar must haue a good memory, yet by many crosse questions, he may be taken short, as it hath happened to him in many particulars.*

*Darrell*

Heerein appeareth manifestly the mallice, craft and peruerse wrestinge of this Discoverer. For as I knewe not what the interrogatories were I refused to answer vnto, so did I not therefore refuse because I was taken short as he would haue it, or for that I was not able sufficiently to answer them, neither I thanke god was I therefore in my self perplexed, or my conscience troubled, but for that hauing yealded to somuch before as men with any modesty or conscience could require at my hands, yea to more, and hauing answered already to no lesse I thinke then to 190. or 200. interrogatories, I perceaued evidently by lamentable experience, that my said answering albeit it were by oath, did not at all helpe to purge or cleare me as an innocent, and to put an ende to the controuersy, wherevnto the Lord hath sanctified an oth and which was the thing I expected, and hoped for: yea that this was not the scope and drift of this my examynation and multitude of Interrogatories (howsoever the B. of London did so pretend) but to entrap me cunningly, if happely they could, & to make me my owne



appeacher and accvser, when they were wholly destitute of other me-  
 ans to prove that which they did so eagerly and earnestly stryue to  
 boult out against me, namely this counterfeiting as now is manifest to  
 all men, a thing that neither by the law of god nor man I was bound  
 vnto, if I had bene guilty, as heauen and earth is my witnesse I was  
 not. Secondly I refused to depose any further, because manye of the  
 interrogatoryes were most wayne childish and ridiculous, as may ap-  
 peare by the *Discovery* it selfe, especially if we consider, that from the  
 my guiltynesse was in part to be gathered, For this cause also I con-  
 fesse I was greiued (& as I tak it iustly greiued) in my soule to answer  
 any further vpo my oth, & to call to witnesse the glorious & fearfull  
 name of the Lorde, (whereat euery Christian ought in reuerence to  
 tremble) to such bale, tryflinge, and ridiculous things as were then  
 propounded vnto me without end or lymitation, (which I perceiued  
 by former experience) as being not worthy to be confirmed by the tes-  
 timony of gods most glorious name. But alas I knew not what the ar-  
 ticles were vntill I was sworne: and at the first time I was beefore the  
*Bishop* to be examyned, I yealded to answer to those thinges which  
 should concerne my dealing with So. or any of the persons whome I  
 had affirmed were possessed: which I did for the further confirmation  
 of my innocency, and for auoydinge of that suspition which I feared  
 would haue risen vpon my denyall to haue answered. And at the tim  
 of this refusall to answer, I spake to this effect to the *Bishop* as partly  
 appeareth by the wordes heere mentioned. Now where the *Disc.* pre-  
 tendeth that I am contrary to my selfe in many particulars, I demaund  
 of him, why he hath not noted and recorded those my particulars con-  
 trarieties, or at least giuen some tast thereof. It may be he hath refer-  
 red them to his next volume or malicious inuectiue against *Darrell*,  
 because peraduenture there is such a heape of them that they cannot  
 well be contayned in this *Discovery* of his without tediousnesse to the  
 Reader: Indeede as the *Disc.* orderth the matter there be many con-  
 tradictions betwixt his deponents and me: But the questiou & doubt  
 is first, whether he hath produced both their depositions and mine tru-  
 ly or no: Secondly, if he haue done so, then whether I haue deposed  
 truly, or they whose depositions haue bene obteyned and compassed  
 for the most part by threates or allurements as I offer and am able to  
 prooue to those that are in authority if I may be therevnto admitted:  
 notwithstanding I finde it not mentioned throughout his whole *Dis-*  
*couery*, in what one particular thing I am contrary to my selfe, wher-  
 of to the wile and vnpartiall Reader I leaue the consideration, as also  
 of the manifold contrarieties or particular things wherein the *Dis-*  
*couerer* is contrary to himselfe in his *Discovery*: in number 15. which



in their propper places I haue noted, and to iudge him of his owne mouth: desiring the Discouerer in his next treatise, to reconcile those places in his *Discovery*: and to shew how I haue either ignorantly mistaken him, or maliciously peruered his words: or else hold his peace altogether, and by his sylence proclaime to all men the falshood he hath hitherto maynteyned: for that he will confesse the truth, & shāc himselfe to giue glory to god, ( which for him were a happy thinge ) thereof there is little or no hope.

## OF CHAP. 4.

*How M. Dar. and his frendes to discredit So. confession did falsly report, that he was induced therevnto by promises threatnings and inchantments*

## Discouerer

*Amongst many wayes whereby men are corrupted, and induced to speake falsly, allurements by sayre promises, and threatnings haue not the leyst force: which being very well knowne to M. Dar. and his good frendes, they thought it might carry some good probabilitie, and serue for a shift, to giue it out: that So. was so wrought and drawne to affirme, that he had dissembled. But how vntruly they haue charged him herein, the depositions following will declare*

*So. ( as the Disc. saith ) deposeth, that he was not induced by any promises so to confesse, but did it willingly. And M. Hurt, M. Iackson, M. Freeman, & M. Gregory testify, that he did of his own free will without compulsion any ways. The men that were cheifly suspected to haue delt with So. as heere it is supposed, were Iohn Cooper and Nicholas Shepheard: whose depositions follow. I neuer knew ( saith Shepheard ) of any promises made to the boy, to confesse that he had counterfeyted: but I remember that M. Iackson promised, that if he would declare the truth, he would be good vnto him and helpe him to a seruice in London. Indeed I confesse, that in one of the boyes fits at S. Ioanes I threatned to haue a payre of pincers to pinch him by the toes, if he vsed these tricks. And Iohn Cooper thus: I doe not know any that perswaded So. to confesse himselfe to be a dissembler. Againe So. (after his comming to S Ioanes) did pretend himselfe within a day or two to haue certayne fits, wherevpon the said Cooper, putting at one time sundry wyues out of the house, ( at whose comming he the said So. did fall into one of the said fits ) and then giuing him some wordes of correction, viz. threatninge to whip him, he the said So. presently rose vp. By neither of theis depositions can it be collected, that they threatned the boy to say he had dissembled, or that thereby he was induced so to affirme.*

## Darrell.

*And heere is all the Disc. prooffe of that he saith, and disproofe of that I haue affirmed. If So. testimony be true ( else sure the Disc. would*



woulde not rely somuch vpon him, nor produce him as he doth eueri hand while, for the prooffe in a manner of euery particular thing, whe rewit it pleaseth him thus falsly and iniuriously to charge me ) that ans. 1. which he hath testified concerninge this poynte is to be regarded, which heere followeth. After So. had for the space of a moneth, euen during that time he remayned at S. Ioanes, said he counterfeyted, he was brought before the 12. Commissioners, affirming the same, vntill being cast into sundry fits, and vexed anew by sathan ( wherein the deede it selfe shewed the contrary ) he acknowledged to the Commissioners, that he did not dissemble. Thus saying ( viz. that he dissembled not ) and being tormented by the diuell, he continued 10. days at one Ed. Garland's house, in which time he was asked by Garland and others then present why he had counterfeyted, seing it was other wise? He answered, and after set it downe with his owne hande writing, ( which is yet to be seene ) thus: Beinge at S. Ioanes there came vnto me a thing like vnto a dog, and said vnto me &c. And Nicholas Shepheard said, and if I were in a fitt againe, he woulde fetch a paire of knypknaps and a rope, and he would make me confesse, ( meaning that he was a counterfeyt ) or else hang me, And Iohn Cooper and Shepheard said, and if I would say, that I was a counterfeyt, that M. Maior and the Aldermen would giue me ten pound, and I should set vp any trade that I would, and I had better to say that I was a counterfeyt & liue like a man, then to haue nothing. For if I should say that I was not a counterfeyt, and goe into the cleargyes hands I should haue nothing

If this answer and hand writing be true ( and it is greatly confirm ans. 1. ed by Shepheards deposition and made manifest to be true in part ) this poynt is cleared and it thereby euident that So. was induced by promises and threatnings to say he counterfeyted. 2. This appeareth by the aforesaid depositions, for how soeuer the former deponents being godlesse men, not fearing an oath, deny the promise, which doubtles they from the Maior and some of the Aldermen made knowne vnto him ( for as I remember M. Iackson Alderman acknowledged as much in the town hall in the hearing of many, but said they did it in pollicie, to drawe the boy on ) least they should bring some disgrace vpon the said Maior and Aldermen, yet Shepheard we see maketh mention of a promise, if he would declare the truth, that is, confesse that he had counterfeyted: for he had not vntill that day affirmed that he did not counterfeyt, which if they had accounted for truth, that he had declared vnto them alreadye, A promise then viz. to be good vnto him &c. was made to So. if he would confesse a counterfeyting, called heere the truth. And page 179. Shepheard deposeth thus: So. vpon my promise that I would be his friend, and procure him fauour from M. Maior & his brethren



brethren did confesse vnto me, that all he had done in the course of his former tricks were but counterfeyted, whether now there was any promise made to So. by Shepheard and he induced thereby to say he counterfeyted. Let the discreete Reader iudge, as also whether this deponent or the Disc. and for counterfeyting, be not forsworne.

But that by threatnings he was induced to say he dissembled it is by their depolitions euident. For So. being in one of his fits, the one of them confesseth that he threatned to whip him, the other to pinch him with a payre of pincers, if he vsed any more of those trycks that is counterfeit tricks: the leauing of which and neuer vsing them after wards as it is confessed he did vpon these threats, carrieth with it in reason a secret or still confession of counterfeytinge. which I say was sought and aymed at in these threats. This further appeareth by Shepheardes deposition mentioned a little before: The day after (saith he) that So. came to S. Iohns he did counterfeyt himselfe to be in a fit, wherevpon I told him whilest he was in his tricks that if he would not leaue and rise vp I would sett such a payre of knipknaps vppon him, as should make him to rue it: and therevpon So. did presently rise and left his said tricks, and had no more fits, whilest he continued there, being the space almost of a moneth. Heere we see that Shepheard sweareth that So. counterfeyted, and that beinge so perswaded he threatned him if he would not leaue his counterfeyting, now let euery one iudge, whether it is not likely that with the forsakinge of his counterfeyting he sought not for a confession of counterfeyting: wee are to obserue heere that Shepheard threatned So. with a payre of knipknaps if he were in a fit againe according to So. answer & writinge, which may well induce vs to beleue So. in the rest he hath vttered with the same breath, and namely that Shepheard said he would make him confesse, that he counterfeyted or else hang him, with the roape that he threatned to fetch with his paire of knipknaps. 3. Speaking of this his threatning it is said, that therevpon So. left his tricks, and had no more fits. The tie when So. made this confession is to be marked. It was presentlye after this threatning and promising, and not before. These things considered it cannot be denyed but that So. by promises & threats was induced to affirm that he had dissembled: at the least, that in my Apollogy I did not falsly report hereof as the Disc. in the argument of this Chapter affirmeth. but according to the truth: My wordes are these: For the obteyning of this confession, Cooper and Shepheard (two most lewd and euell-disposed persons) threatned him the one to whip him, the other to pinch him with a payre of pincers, as appeareth both by So. confession, and their owne vppon their oathes before the 12. Commissioners: vpon occasion of these wordes and for the disproving whereof this chapter was compiled by the Discouerer.

pag 178.

disc.



## LYING DISCOVERY.

129

*Discoverer.*

But by M. Dar. owne rule, in that So. being in a fit heard their sayd threatening speeches, and rising vp had no more fits, whilest he was at S. Ioanes, it seemeth to be apparant that he was a dissembler. Pag 194.

Darrell

My rule letteth not but that So. being in a fit might heare: for I should that howsoever those in whome are vncleane spirits, be in their fits ordinarily deprived of their senses, yet not alwayes, nor at all times but is then and so oft otherwise, as the spirit shall see it make for his advantage, which I affirme of this fit, and euery other that So. hath had (specially) since that time, and hath itill I doubt not in secret before some, if it be so that in these fits he doth heare. But how doth the *Disc.* prooue that So. did heare *their threatening speeches* in the fitt hee mentioneth: surely not at all. It is to no purpose to say that he seemed to heare by that which he did presently vpon *their threatnings* for they that be possessed seeme to others to see, when they see nothing, to go with their teete, to strike with their handes, and to speake, when not they but the diuell performeth these things, as hath already bene shewed out of the scriptures: euen so they seeme to heare, when they heare not. And for the *rising vp*, that is the giuing ouer his tricks, *having no more fits* for a moneth: we must vnderstand, that he which did these trickes (as the *Disc.* prophantly calleth them) could as easily put an ende vnto them, and would readily doe it, when he sawe it make for his advantage, that is, the perswading of the world, that So. had counterfeited what and how greatly the diuell gayneth by this cunning trick of his aboue the rest he hath done in So. body, euery one may now see, and we that haue bene thus long prisoners doe feelee.

That which the *Disc.* addeth concerning *sojcery, charming and annoynting*, of So. is false fabulous & slanderous: neither my selfe nor any of my friends euer dreamed, that through these or any of these *Som.* was euer induced or compelled to say that he had dissembled, as the *Disc.* affirmeth, but proueth not nor neuer wilbe able iustly to proue: only this pag 194 it was: Some in *Nott.* suspected least whiles So. remayned at S. Ioanes there were that sought the casting of the diuell our of So. that counterfeyted, not by prayer and fasting, but sometimes by coniuration, at other time by an oyntment wherewith M. Gregory a reputed papist caused him to be annoynted. It is said by the *Disc.* and deposed by his witnesse. *Shepherd* and *Cooper* that by M. Gregoryes appointment, this oyntment was giuen him to mak him more nimble to shew his tricks: yea but it should seeme that it had an other odd quallity in it, for when *Shepherd* gaue some of this oyntment to *Mary Cooper*, (*Som. sister*) to annoynt her finger as by his deposition appeareth, he said that she should



haue no more fits, what this oymment was, and where it was had, whether of M. Gregory himselfe, or by his appoyntment of the Apothecary, doth not appeare in the depositions. in which poynt is to be noted the couert & close carriage of both the deponents.

OF CHAP. 5.

Discoverer

Of M. Dar. ridiculous pretence, that So. was induced by the diuell in forme of a black dogge and an asse, to say he had dissembled.

Darrell.

But heereof we shall not neede to doubt, how ridiculous soeuer it seeme to the Disc. if we can perswade our selues of the truth of Somers former answer and hand-writing wherevpon it relyeth, and is grounded, His wordes be these.

(a) yf Somers be a man of that credite & his testimony so attenticall with M. Harsnett and the Bishop against M. Darrell. why are they not as kinde heere to beleue him in this poynt, when he speaketh for the clearing of Darrell. yea the cause it selfe also, for which Dar. suffereth.

Thyreus chapt. 5. 5. et cap. 7. 6.

Being at S. Iuanes, there came vnto me a thing like vnto a (o) dog, & said vnto me: And if I would consent vnto him and say that I was a counterfeyt, he would giue me a bagge of gould, and if I would not, he wold make me be hanged, or else he wold teare me in peeces. And if I would I should doe any thing that I would take in hand, and he would come to mee lyke a mouse, and would helpe me. And there came to me a thing like an (a) asse and said if I would not say that I was a counterfeyt, he would cast me into the well, and so went away.

WVe shall be the better perswaded of the truth heereof, if wee first remember that which by experience hath bene found true, that it is Sathans vsuall manner to appeare in visible shapen to them he possesseth, and that So. was now possessed. 2. that So. in his fitts beefore the Commissioners said (as it were in the throte) a black dogge a dogge a dogge a dogge, iterating the same very oft and speaking at that time nothing else in his fitts. 3. that three of the Commissioners saw a black dogge (in appearance) about the boy in a fitt or fitts, busy about his face, and none other. Now it could not be but had it bene a dogge indeede, some others also should haue seene him, there beinge so many thronging about him, yea surely one or other would haue dryuen him away, either for the safetye of the boy, or that they might the better haue seene, whereof euery one was so desirous: and wold neuer haue indured him to haue chopt at his face, as a water-dogge at a duck, as it was said by some of good credit he did. 4. where this thinge like a blacke dogge that is the diuell, promised to helpe Som. in any thinge he would take in hand, mening, to doe those things he formerly had done in him, because So. sauing he counterfeyted (vpon which condition he made him this promise) might the rather be beleueed to counterfeyt, it is manifest that therein this writing is true, for that ever since he made that confession vntill this day, So. when he wil doth his tricks  
such



such as none can doe, and therefore we may be assured this thing *like a mouse doth helpe him*, and when he will, he leaueth & putteth an end vnto them, as though So. had done all, and not this *mouse*. 5. That the second or latter part of this writing also is true, as is before shewed. Now these fyue things being true, as indeede they are, I see not why any should doubt of the truth of this writing: which beinge true it is manifest that So. was induced by the diuill in forme of a black dogge and an asse, to say he had dissembled: and then is not this Darrells ridiculous pretence?

OF CHAP. 6.

How M. Dar. hath falsly affirmed, that So. was induced to say he had dissembled, for feare of hanging: whereas he falling into his fitts before the commissioners at Nott. (vpon a former compact) the feare of hanging was one of the cheifst causes, that hee then affirmed, that he had not dissembled.

Discoverer.

There is added a sixt inducement, viz. the feare of hanging: he being slandered to haue bewitched one Stirland to death. For the clearing thereof pag 129. of this vntruth: So. before hath deposed, that one cause why about the 14. day of Ianuary 1597. he fell againe to those fitts, (wherevpon M. Darrell affirmed that he was repossessed) was this: viz. The feare of such daunger, as he otherwise might haue fallen into, by reason of the said accusation, concerning his bewitching of Stirland to death.

Darrell.

Is not this vntruth like to be well cleared by So. deposition? Put to let that goe, and to deliuer heerein the truth. So. beinge charged with felony and for the same imprisoned, as is confessed page 149. we all know that at the assises he was to be arraigned and therefore in danger of hanging. I desire now to know how So. could be freed frō this danger, by falling into his former fitts. The Disc. telleth vs for that ther by he should be sure to be defended & upheld by M. Dar. & his friends so far forth as they were able themselves, or by any other meanes that they could procure on his behalfe, why but Dar. & his friends had they been willing & desirous, were not able to deliuer him frō the danger he was in, and keepe him from his tryall, specially the matter being in the hands of Dar. and So. greate aduersaries neither yet did I or anye of my friends attempt anye such thinge, as the Maior with the Aldermen and town clarke know full well: whereby it is playne that as we were unable, so we desired not to keepe him from his tryall: This therefore can be no reason of So. returning to his old byas of dissimulation. Yea I desire the Disc. heereafter to shew, how possible So. falling again into his former fitts could any way helpe to deliuer himselfe from the suspicion of witch-



*Witchcraft* being the thing that brought him within the danger of hanging. I am very sure it was the only way to bring him to be condemned for a witch, and so to the gallows: and therefore wee may be sure it was not *Somers*, but the diuell in *So.* that being returned and entering into his house againe, fell to his olde byas: for thus it was: The aduersaryes especially *M. Freeman* and *M. Gregory*, hauing contended for counterfeyting about 11. weekes, but not preuayling, it so fell out, that one *Sterland* of *Snenton* neere *Nott.* hauing bene one day in the markett at *Nott.* fell there sick, whereof he dyed, but before in his sicknesse said (as his wife and others affirmed) that *So.* had trode vpon his heele, when he was last at the said markett, and had certainly bewitched him, as appeareth by page 149. Herevpon it was bruited throughout *Nottingham* that *So.* was a witch, and not possessed, and so all that he had before done, or suffered, came from himselfe, and his familiar spirit. This rumour spreading it selfe, the matter was inquired into, & found out that he dyed (as the phisitian saith) of a *bastard plury*, in his railing saying as is aforesaid, which is confessed page 149. his wife also affirming, that she would not for any thing say that *So.* had bewitched her husband. Heerevpon the aforesaid rumor suddenly vanished and came to naught. But *M. Freeman* and *M. Gregory* comming from *London* about ten dayes after, reuiued the same, and of iust nothinge made a haynous matter, and would needes haue *So.* to be a witch. *M. Freeman* got to his owne howse *Sterlands* wife, and some of her neighbours, and so wrought them that the poore wife & her neighboures said forthwith after openly in the towne hall somuch, as wherevpon for the bewitching *Sterland* her husband to death, *So.* was imprisoned and they bound to giue euidence against him at the next assises. And heereof *So.* was not ignorant. being a matter notoriously knowne to the inhabitants of *Nott.* Thus wee see how *So.* came to be in feare & danger of hanging, and by whose meanes or procurement. what was now to be done by *Somers* or what was the safest courie for him to take, whereby to free himselfe from the daunger he was in, & to saue his life? Surely to say and stand to it that he counterfeyt in all that he had done before: for who would then accuse him of witchcraft, or giue eare to such accusation? If he would affirme that he himselfe did all by art in dissemulation, no body would beleue that he had either diuell or spirit, or any thing to doe with spirit or familiar, this (I say) was an easy and sure way to saue his life, and so it proued. Agayne, *Som.* might thus thinke with himselfe: *M. Freeman* and *M. Gregory* who would fayne haue me to be a counterfeyt: are they whoe haue caused me to be accused of *witchcraft*, and they are able to take that order with *M. Maior*, and the other *Aldermen* they specially ioyninge  
with



with them heerein and desiring the same, that this matter shall proceede no further, so as I shall not be arraigned at the allises, nor so much as brought to my tryall, I will therefore lay I counterfeyted, & so please them all. And in this sort might So. by affirming that he dissembled very well free himselfe from the danger he was in, and saue his life, yea and thus it fell out. For he confessing first to his keepers, then to the Maior and Aldermen by a letter (for looth) that he neuer had duell nor spirit, and that all he had done in the course of his former trickes, were but counterfeyted, saying that when they would, they should see all his said tricks and how he did them: & that for witches & witcheryes, he had deliuered his mynde to his keepers: neuer heard more of his bewitchinge of Sterland to death, the Maior and Aldermen with the town clark smothering all, so as the indge neuer heard thereof, nor So. leene once to stand within the barre among other fellows. On the other side had So. stood to the truth, and had neuer acknowledged any counterfeyting, for any thing man could see, he had bene as certaynlye arraigned of witchcraft, as he was accused and ymprisoned for the same, Sterlands wite and her neighbours had giuen euidence against him, and such a Iury (I trust) called out to haue gone on him, as it may be wold haue found him guilty, as well as one at the same allises, that found *Allice Freeman* not guilty of murthuring or bewitching to death the childe of *Mary Cooper* sister to *Somers*. Whether So. now were drawne to say he had dissembled, for feare of hanging, as I affirme, or the feare of hanging caused him to fall to his olde course of dissimulation, as the *Disc.* affirmeth let the Reader iudge. But the *Disc.* proceedeth yet a little further in the prooffe of that he affirmeth.

pag 100.

*Discoverer.*

Beesides after that So. vpon that occasion, and some others, fell to his old tricks, he continued in them about six weeks, and did not make his dissimulation publicuely knowne, for all that time, and till his comminge to *S. Ioanes*. So as it is apparant, that So. for feare of hanging, fell againe to his former byas of dissimulation.

pag 101

*Darrell*

So. continued only about ten dayes repossessed, which is heere termed, a falling to his old tricks, and not 6. weekes, before he made his dissimulation knowne: It is true that he did not say that he dissembled, till his comming to *S. Ioanes*, and truly no maruayle, seeing he was drawne by other meanes beesides this of bewitching Sterland, to that confession of his, viz by threats and promises, vsed partly by sathan, partly by his instruments, and all of them after his comming to *S. Ioanes*. But how doth this proue much lesse euidently or apparantly proue that which the *Disc.* inferreth therevpon, viz. that So. for feare of hanging



fell againe to his dissimulation?

Discoverer.

pag 199.

Assuredly ( quoth the Disc. ) this fellow through his acquaintance with sathan ( as it should seeme ) is growne to extraordinarye & presumptuous bouldnesse: not shaming to say any thing that may serue his turue Darrell.

VWhether this latter parte may be truly said of himselfe, and he be iudged out of his owne mouth, let him that hath hearde vs both speake iudge.

Discoverer.

pag 198. & 200.

So. fell into his fits before the Commissioners at Nott. vppon a former compact. and for fear of hanging ( cheifly ) then affirmed, that he had not dissembled. This is by degrees made manifest vnto you.

Darrell

But how<sup>r</sup> by So. depositions, which are strengthened by the depositions of others. these latter I will for a season spare, and wee will heare what So. saith the principall deponent heere, as also throughout the 2. 3. and 4. bookes of the Discovery.

Discoverer.

pag 200.

Concerning the first So. deposeth thus. It being knowne, that I was to appeare before the Commissioners, Nich. Shepheard, and others moued me, that when I should come before them, I should shew some of my tricks in such manner and forme as I had before done them, & not rise againe vntill M. Maior should call me, that thereby (say they) it may plainly appeare to the Commissioners, that whatsoever thou hast done before was done of thine own accord, & meereley counterfeyted. This counsell being agreeable to M. Maiors desire ( as I was informed ) I did willingly yeald vnto it.

pag 201.

Now for the second poynt, lett So. proccede, vpon the said agreement, I appearing ( saith So: before the Commissioners, and after some speeches had with me (by some of them) fell downe and playd diuers of my tricks: as I was accustomed to doe in my pretended fits. There I continued tumbling & acting my tricks for a long time, still expecting when M. Maior would call me. whilest I was thus tumbling, two did prick me with pynnes: one in the hand, and an other in the legg, which although I felt most sencibly, yet I endured it, because I still wayted, that M. Maior should call me, but he forgetting so to doe, & I being no longer able to continve in that sort, I did rise vp my selfe, as I was wont to doe, in the end of other my dissembled fits.

Darrell.

VWhether there was any compact betwene the Maior and Somers it mattereth not, If there were not, their sin is at the dore & will one day finde them out that haue so deposed. If there were. it came doubtlesse from the sublety of the diuell, who hauing for sundry weekes before



beefore lurked in *Somers* (that so he might the better rayse vp the euill name of counterfeyting of the greate worke of god) and beinge by the appoyntment or commaundement of god (as is to be supposed) at this time to manifest himselfe, thought thereby to helpe himselfe, and perswade the world still notwithstanding this his discouery, that *So.* was a counterfeyt. If any demaund why should the Lord commaund the spirit to discouer himselfe? I answer, that is a secret & only knowne to the lorde: yet it may be, because the Lord hauinge fore appointed a mighty and wonderfull opposition against his manifest worke, he would haue solemne witnesses first thereof, for the further strengthening of those who should beeleeue his worke, and makinge those the more, yea out of measure inexcusable, who should resist & fight against it, percase also and partlye to strengthen and encourage his seruants whome he would especially vse not only in bearinge witness to the possession and dispossession, but also to the repossession of *Somers*, which last the worlde would not indure to heare of: and to put them in hope (for their further encouraging therein) that as then after sathan had withdrawne and hid himselfe for a time, wherevpon there was greate contention, whether the boy were possessed or counterfeyted, the Lord did discouer the spirit to the manifestation of the truth, and that beefore solemne witnesses, so one day after an other manner of contention, I meane farr greater, and before more solemne witnesses, of greater authority, god would vncase that subtile spirit & deceauer of the world, to the full manifestation of the truth, and his owne glory, whether then I say there was any such *compact* as is heere mentioned or no, it mattereth not, neither whether *So.* were *afrayde of hanging*: but the matter indeede to be *considered by vs* is, whether *So.* did those strange things whereof the Commissioners were ey witnesses, as *So.* and the *Disc.* affirme, or the diuell as we affirme.

The Commissioners with sundry others of account and good credit doe know, that beefore them *Som.* wallowed to and fro on the chamber floar, or swiftly rowled with his body stretched out to the full length, in very strang and admirable (yea I may truly say) in supernaturall manner. 2. That he lay before them with his body swelled greatly. 3. His intralls were shot vp and downe along in his body, much like to the shooting of a weauers shittle. 4. greate violence was offered vnto him, thereby to make tryall if he had any feelinge, and namely he was pricked with pynns in hand and legg, whereat he stirred no more then a stock. 5. being pricked and that deepe, not a drop of bloud issued out. This pricking with pynns, and the induringe thereof *So.* himselfe we see confesseth, so it may be he did, the not issuing of bloud, and the *Disc.* thought good to keepe that back: but  
how



how soeuer I speake this by coniecture only, yet this I am sure of, that So. being pricked did not bleede at all. His hand was held vp beefore the Commissioners, the place red where he had bene pricked, but the skyn whole, so as though the blood seemed to be there gathered, & ready to spring out, yet neither did nor could, because the skyn was whole. And yet behould M. Iohn Strelley by name, not only pricked him deepe, almost halfe an inch deepe, (as M. George Smale ( who then stood ouer the boy ) deposed since to the B. of London, as also that no blood issued ) but besides stirred vp and downe, of purpose to make him stirre and blood issue, but neither would be. Yf now Som. ( or any of the sonnes of *A. lan* ) can by art so order the matter, that he can indure to be pricked with pyñnes, and neuer stirre thereat, nor blood issue, wallow, swell, and shoote his intralls, then I deny not but that So. might haue dissembled beefore the Commissioners: otherwise it must needes be, that these things came from the diuell, and so he did not counterfeyt: except the Disc. will put out the eyes, not only of the Commissioners, but of many others also.

Moreover, if So. as a counterfeyt did then shew his own trickes, and the end thereof, and of the compact with the Maior was that thereby it might playnly appeare to the Commissioners that whatsoever he had done before, was done of his owne accorde, & merly counterfeyted, or as M. Freeman hath deposed, to satisfy the company of his counterfeyting, and the Maior, to satisfy all men, why when he had shewed them and was asked by the commissioners wherefore he fell downe, did he answer that a qualme came ouer his stomack, and in a worde so as by his answers it was euident that either he could not, or would not tell of any thing that either he (in appearance) had done, or was done vnto him by others. For this was not the way to satisfy the company of his counterfeyting, which is saide to be the end why he then did his pranks, but to induce men to beleue the contrary. So. is produced by the Disc, answeringe this obiection in these wordes.

#### Discovered.

When I had thus ended these pranks, the Commissioners asked mee whether I had bene troubled with any fitt, synce I came into that place before them, or had felt any hurt done vnto me: I answered no and after affirmed vpon other speeches that I had not dissembled. And beinge heere demanded ( quoth the Disc. ) why he so answered, he saith thus.

Whilist I was in my pretended fitt, I heard many reioyngly say, that now it was in st playns that I was repossessed & utter very harpe wordes against those who had giuen it out, that I was but a dissembler. Besids I began to suspect that eyther M. Maiors opinion was altered, who was fully perswaded before ( as I thought ) that I had altogether dissembled: or else that he

durst



durst not speake his mynde therein, & call me, seing the rest of the commissi-  
oners, and many others so confident indeed, that I was repossessed. Fur-  
thermore I also then feared least M. Markhams.. and one Laques wordes,  
with sundry others, would proue true: who the same morning & ouernight  
had told me, that if I were found to be a dissembler, I must be hanged: whe-  
reas quoth Laques, if it then appeare that thou art not a dissembler, ther can  
no lawe nor Iudge hurt thee. In these respects I thought it the safest way for  
my selfe, to yeald for that time to their rumors, and to answer as before is  
expressed, that I had not dissembled.

Darrell.

For our better vnderstanding of the iugling and deceit heere-  
vse, we must know that euen as So. was facing it out to the Commi-  
ssioners, that he had counterfeyted, and yet refusing to counterfeit so  
againe, he was vyolently caſt downe, the spirit then trifling exceeding-  
ly: no framing his countenance, & toying with his armes and leggs as a  
man in carnall reason would haue verily thought that he counterfey-  
ted. nothing being done but that might easily be done by any. Our  
helpe was this, that being pulled by the eares and hayre of the heade  
as if they shoud haue bene plucked of, and therewithall his head  
beaten so to the floor, at a mercifull man would scarcely doe to a dogg  
yet he stirred not at all therat, nor at the pricking of him with pin-  
nes, neyther did any bloud issue at the places pricked.

This fitt ended, he beinge asked by the Commissioners what  
hee had done also what others had done to him, hee coulde tell of  
nothinge, one of the commissioners askinge him, whether he were  
not pricked of one of his handes with a pynne, he answered yes hould  
inge forth the wronge hand: whereby those that were present per-  
ceaued, that he would gladly haue vttered those things that had in  
that fitt befallen him, if possibly he could, that so still hee might haue  
perswaded men that he had formerly dissembled. Lastly beinge de-  
maunded whether he had counterfieted, he answered with a braſen face  
as before the said fitt that he had counterfeyted. Forthwith he was car-  
ryed away by his keepers and presently after else-where in the towne  
fearefully tormented by the diuell, whereof when tydings was brou-  
ght to the Commissioners, viz. that now So. was very fearfully hand-  
led, some commaunded that he should be brought back againe, which  
being done accordingly, he no sooner appeared beefore them, but he  
was in a fitt, and so proceeded from fitt to fitt, till he had had sundry,  
the spirit in these vexing him indeede, and shewing his rage & malice  
against man, and not in subtilty as he did at the first,

VWhere now the Disc. affirmeth, that So. liinge in the fitt, he had  
at the first, when he was pricked with pynnes, and out of which the



*Maio*r should haue called him, did vpon good deliberation (forsooth) change his mynde, and accordinge thereto the fitt beinge ended, say to the Commissioners *that he had not dissembled*: it is vnttrue, for then he affirmed the contrary, *that he had dissembled*, as the Commissioners with sundry others can testify. And if *So.* did say to the Commissioners, *that he had not dissembled* which I doe not remember, it was after he was sent for the second time, and vpon the fearefull vexation he then indured thick and threefoulde by Sathan which helpeth not the *Disc.* at all: for notwithstanding that were so, yet this that *So.* and the *Disc.* doe tell vs, is false.

I muse the blush  
not at the verye  
found of such a  
shames & curs-  
ed testimony.

Secondly it is to be obserued how the *Discouerer* proueth that *Somers* thus changed his mynde lyinge in his fit: why *Somers* (c) saith so, neither can this be otherwise prooued. Also how he prooueth that *Somers* at the end of this saide fit, (o) affirmed *that he had not dissembled*: *Somers* deposeth it: and there is not somuch as a false witness strengthening it, so that the truth hereof resteth only and barely vpon *So.* credit, which I thinke is long agoe shamefully crackt, and shiuered both with wise men and with fooles. 3. were *So.* credit better then it is, yet the tale which is tould vs, is so vnfauey or rather so absurd, & sencelesse, that me thinketh it is more then strange that any man of wisdom and iudgment should euer harken vnto it, or embrace it as a truth.

For marke I pray you: heere is a paltry boy brought in deliberating and consulting, as if he were a graue man of greate deliberation and aduise ment. And when I pray you and at what instant must this graue deliberation of his be, forsooth euen then when he was doing of his rare fayts, and others vsing their pleasure towards him: one violently beating his heade to the floar, and plucking him by the hair and eares full soundly, an other pricking him in the hand with a pyn, a third in the leg: & he in danger to be so further dealt with, & to haue the like hard measure offered him: he knew not by how many, mee thinketh that by meanes heereof his thoughts should haue bene drawne an other way, partly to the tricks he had in hand, partly to his payne and partly taken vp about the present denger and likelihood he was in of induring yet more payne, and by reason hereof so perplexed and interrupted, as that he could hardly haue fallen into so graue a consultation with himselfe: and so orderly also haue proceeded therein from one poynt to an other, from the first & weakest reason that moued him, to the second & stronger, and from thence to the third and most forcible of all.

Of all seasons this sure must needes be the most vnfit and vnseasonable season for *Somers* to debate deliberate and consult in: neither



ther doe I thinke that this plot and deuice of Som. and the Discoverer had any sapp or witt in it at all, to make this consultation determination and resolution to be in the middest or during the time of his pretended fitts. there would be no fauor in this. Yet had it bene a little more probable if they had sayd, The fit being ended and past, or whilst he stood beefore the commissioners, bethinking himselfe what answer to make: but take the tale as it is deliuered vs, viz. *whilst he was in his fit*, and I thinke he is scarsly well in his witts that will beleue it.

4. The third and mayn reason leading him therevnto was (forsooth) *the feare of hanging*, arising of this speech, *that if he were found to be a disssembler he must be hanged*. Be it that these wordes were spoken must So. therefore needes be in such a greate perplexity and feare of hanging, as if the very naming thereof were sufficient to make him quake for feare?

Alas poore simple boye, belike he thought that euerye worde was a blowe. But wherefore doe I call him simple, who deliberatinge and discussinge of matters before he resolved what to doe sheweth so much witt? where now was all his ingenye and deepe consultation, *that feared hanging because of his dissimbling?* doth not euerye childe know that for couenage a man can not by our lawes be hanged, but is otherwise to be punished? pag 203.

And if herein he were ignorante, and that none of his frendes of themselves would haue toulde him so much, yet he might easily by enquiry haue learned somuch: But how proueth the Discoverer that these very wordes of threatning were vsed? By the testimony of Somers, and Nich. Shepheard & Iohn Cooper his keepers, three most vyle and wicked men.

Secondlye. we may obserue how the testimonye of these two witnesses (for the third is an accuser and a party) doe proue the same. If it be proued (quoth M. Markham) *that thou art a counterfeyt, thou deseruest to be hanged*: Thus deposeth Shepheard and Cooper thus M. Markham said to So. *that if he were found to be a disssembler he must be hanged*. pag 204  
 Againe Shepheard thus: *One Iagues said to So. in the hearing of me, and of Iohn Cooper, that if he were proued to be a counterfeyt he must be hanged*. And Cooper deposeth after this manner, *One Iagues tould the boy, that if he did counterfeyt he would be hanged*: Concerning M. Markham his speech, the one deposeth *thou deseruest*, the other *thou must be hanged* and the one sweareth *Iagues said he must* the other *he would be hanged*: Heereby it appeareth that these are false witnesses being so variable & dissonant one from an other: Finally, take Shepheards wordes concerning M. Markham, and Coopers concerning Iagues and there was for all cause



pag. 149.

cause why So. should be afraid of hanging: and lesse why the Discou. should breake forth into these wordes: *1 his was threatening & terrifying indeede, able to haue shaken the constancie of a stronger man:* wherein the Disc. hath relation to the other feare that So. had of hanging, whereof he speaketh in the beginning of this chapter, as though forsooth this feare far surpassed that. But euery childe may see the contrary, & the Disc. vayne boasting: for deedes farre passe wordes: And I am verifure, that had a stronger man then So. bene accused of felony, & for the same bene imprisoned, as So. was, as the Disc. himselfe confesseth, which caused the feare of hanging in So. mentioned before: though neuer so innocent, yet sometimes he woulde haue feared the losse of his life: and so would no man of vnderstandinge in this case, though he were guilty of counterfeiting, as So. was not. And thus much for answer to this calumniation.

## OF CHAP. 7.

Discoverer.

Pag. 204.

How So- was perswaded by threatnings and promises, to haue continued his dissimulation, after he had bene before the Commissioners at Nott. vntill M. Dar. might againe dispossesse him.

Darrell.

what is this to the perswading of him to continue his dissimulation.

V Why might not some perswade So. hauing confessed the truth therein to continue, and to take heede of (a) returning with the dog to his vomite? And what did they therein ill beseeming them? The Disc. must remember that he hath not yet prooued So. dissimulation.

As for the threatnings and promises the Disc. prateth of, he that will vouchsafe them the reading, cannot but see, that they deserue rather to be laughed at, then to haue any answer at all.

Discoverer.

pag. 205

The Iudges comminge to Nott. he the said So. being sent for before the L. Anderson confessed at large, how he had dissembled, and there shewing his tricks before his Lordship & diuers others, in some extraordinary sorte, to those that had not seene him before, he presently started vp, vpon his Lords bidding him to arise, and shewed himselfe to be as well as he was before.

Darrell.

I doe in all reuerence counsell & aduise my Lord Anderson and whosoeuer heere to fore haue seene, or heereafter shall see So. doe his tricks, or rather the diuell his tricks in him, to turne away theyre eye from So. falling downe, and arisinge at a call, to the things acted before them. The which albeit they be easy to be counterfeited in comparison of the rare effects the spirit sometimes sent forth in Somers yet  
let



let them be well examyned, and they will be found to be such, as cannot be done by any humane or naturall strength and agillity, & therefore must needs come from a supernaturall power, which is the diuel. As for So. falling downe and rising at the beck of man, that commeth from the subtlety of the spirit thereby blyndeing the eyes of men, and inuicing them to thinke, that it is not he, but So. that doth the feyts, for we must remember that by the holy scripture it is playne, that a wicked spirit possessing one, as he doth now Somers, hath the ouerruling of the body and partes thereof, at his pleasure, as the spirit of mā hath when therefore the diuell will, ( and he will when he seeth it to make for his aduantage ) he can aswell and doth as readily cast down the body of Somers and rayse it vp againe, as any of vs can doe by ours. Againe he that doth those things I meane the supernaturell accidents men beheld in Somers lying on the ground, can as easily throw downe Somers and raise him vp, or put an ende to his fitts, vpon the word or commaund of a man, that so Somers may rayse vp himselfe: VVe may heere also remember, how some of those in Lancashire, continued 3. dayes and nights in a fit, in which time it is certaine they did manye thinges at the speaches of others, and yet it was not they but the dyuell in them.

The Discoverer saith, that Somers shewed his tricks in some extraordinary sort, It is very true: for the spirit tryfled and toyed exceedingly, which extraordinarily he had done before, specially exceeded somuch therein as then he did. 2. It was extraordinary in that none of the sonnes of Adam can doe the like. But the Discoverer shold haue done well, and to the better satisfiyinge of the Reader, if he had tould vs the particuler tricks he at that time did, as of the swellinge he had then in his body, though nothings so bigge as in former times, of the exceeding waight of his leggs & arme like (a) iron.

but this would haue marred the fashion of all the supposed conuerse.

Discoverer

Since which time ( sayth Somers ) I haue bene very well, I thank god notwithstanding M. Darrell did then & hath since diuers times affirmed, that I remayne still repossessed.

pag 205

Darrell.

He is not, nor since hath bene better, then he was for sundry weekes beefore, after which it appeared that he was not very well, but was indeede possessed with the diuell. And so I doubt not notwithstanding this supposed well, and very well being of his, but that he is so still, and that in due time, god will make it manifest to all men.



## OF CHAP. 8.

Of the depositiones taken on M. Dar. beehalfe at Nott. and how  
vpon the examynation of his owne witnessses, it falleth out: that  
the bodily actions of So. in his fitts, were not extraordi-  
nary, as they haue bene misreporoed

Discouerer.

pag 208.

(o) of what na-  
ture, that nether  
reuerend minist-  
ers of great lear-  
ning. nor woor-  
thy gentlemen,  
of great wisdom  
of sufficiency all  
of them, could e-  
once reach vnto  
or were able to  
Iudge of

The commission was procured, & expedited the 20. of March 1597.  
by these Commissioners, ( if the printed Narration said truly ) Iohn Sher-  
wood Esquier, high Sheriff, Sir Iohn Byron Knight, Iohn Stanhop, Robert  
Markham, Richard Perkins Esquires, Peter Clarke Mayor of Nottingham,  
Myles Leigh Officiall, Iohn Ireton, Iohn Browne, Robert Euington, and  
Thomas Boulton, ministers & preachers, men for their sufficiency, it is true  
very meete to haue dealt in a farr greater matter. The gentlemen are verye  
well knowne to be fit gouernours, and are a greatesay in those partes of the  
country where they dwell. If the examynation of a matter of highe treason  
had bene committed vnto them, or any other of a lower degree, concerninge  
the good and peace of their country, they had bene within the compas of their  
owne element, and would no doubt with all sufficiency haue discharged the  
selues therein. But the hipocriticall sleights of false seducers, in matters that  
concerne religion, they are of an other (o) nature.

Darrell.

The Disc. knowing that the depositions taken at this time, doe  
vutterly ouerthrow So. counterfeyting, and proue it as impossible for  
So. by art to haue done those things he must haue done, if he be a dis-  
sembler, as it is for him to walke vpon the sea, or to goe to Roome on  
a day, and that the said depositions doe receaue some credit from the  
sufficiency and worthynesse of the Commissioners themselves by whō  
they were taken, thought it good pollicy first and afore all thines, to  
cast a myst as it were before the eyes of his Reader, and to put some  
scruple and doubt in his mynde whether these were the very Commis-  
sioners indeede, as I and my friends doe beare the world in hand, and  
yet he knoweth full well ( and no man better then he ) that they were  
the very same: only M. Iohn Walton Archdeacon of Darbyshire is wan-  
ting in this rolle, and maketh them vp 12. in number. Secondlye, al-  
low these to be the men, then forsooth he excepteth against them, as  
well in regard of their partiallity: branded as before in these wordes:  
By their preposterous affections they held with M. Darrell, as in regard of  
the insufficiency of the gentlemen, closely implied & marked in these  
wordes: They held not themselves within compas of their owne elemente.  
Concerning the first we must know that these are only but the words  
and flourishes of the Disc. and that indeede and in truth ther is no such  
matter, all the cheif of them ( one only excepted ) being meere stran-  
gers



gers vnto me, and two of the other my great aduersaryes, nay I may truly say, that I did not know any liuing that did more deadlye hate me then M. Walton. As touching their inefficiency, albeit in other things the Disc. we see doth surely acknowledg it, yet in this present case of counterfeiting he hath a glaunce and wyepe at them, as if they did not well know what they did: for why alas poore gentlemen they did not (forsooth) keepe themselves within the compasse of *their owne element*. Marke heere good Reader: Peter Clarke, Richard Hurt, Anchor Jackson, Richard Morey, and William Freeman, Aldermen of Nottingham, Samuell Mason gent. William Gregory Towne-clark, and Samuell Harsnett the Discoverer: wherof the most are trades-men, and some verye simple men, did not excede their bounds, went not beyonde theyre compasse, but helde themselves within their *element* in the execution of their seuerall comissions: But the aforesaid gentlemen that had this matter in examination before ( notwithstandinge the gentlemen be of greate wildome and sufficiency ) did by the censure of the Disc. ouershoote themselves and went beyond their *element*.

A strange thing: But it may be that S. Harsnet, if none of his fellowe Commissioners, hath that speciall *guist* whereof he speaketh page 28. which in his learning he calleth the *guist of discerning spirits*: which is a *measure of gods spirit, to discerne betwixt counterfeits, and such as were in deede possessed*: which none of the other hath: yf he haue so, yett mee thinketh these other commissioners should at least be able to tell whether So. being prickt with pynnes before their eyes, stirred thereat or no: and whether any bloud issued out: whether his body swelled &c. and this (with such like) in this case sufficed, and is sure within the *compasse of their element*.

Discoverer.

And concerning also the witnesses themselves, much might be saide for their excuse. They hauing conceaued well of M. Darrell, could not easily suspect any trechery in him. And to say the truth these grounds presupposed to be true ( which M. Dar. had taught them ) viz. that whatsoever he did or spake in his fits it was not So. but the diuell that did & speak it: it may rather be maruayled, that they deposed no (a) more, then blamed that they deposed so much.

pag 209.

that is as much to say, that they did not forswear themselves more, if Somer counterfeited as the Disc. will haue it.

Darrell.

Marke I pray you the vnconcionable proceeding of this Discoverer: First in his preamble to the depositions, something he saith to extenuate the ouersight of the commissioners, then for the excuse of the witnesses he telleth vs that the witnesses also conceaued well of me, or were likewise preposterously affected towards me: and thence also it came that they deposed in this manner as they did: what a thing is this: that

all



pag 208.

pag 207.

almost all men should thus affect and loue me: whom others somuch detest and abhor? The Commillioners they through their *preposterous affections* to me had their *eye of wisdom blynded*: so as they like vnwile men as they were, *held with Darrell*, beleuing that *Som.* had not dissembled whereas *the wiser sort beleued Somers*. The witnesses (beinge no lesse then 17.) *conceaued so well of me* as for the affection they bore me (if the *Disc.* lay true) they purposely forswear themselves: for if to those things which vpon their oathes they did avow, they did depole not for that they saw and felt any such rare and impossible things in *So.* as they depoled: but vpon some partiall and corrupt *affection* to wardes me: then can it not be denyed but that they did flatly periure themselves: which if it were so the *Disc.* being a minister of the gospel, might haue bene better occupied a great deale to haue displayed their corruption and agrauated their lynne, then thus to haue pleaded in their defence and excule. An other thinge whereby the witnesses were drouen to depose as they did, was (saith the *Disc.*) a false & deceipfull ground they had reccaused from *M. Darrell viz.* that it was not *Somers*, but the diuell that did & spake all in his fits: To this I answer that notwithstanding any speach they heard from me they themselves could well enough tell what they heard felt or saw in *Somers*: my speach could not (iure) put out their eyes or depriue them of their senses and feeling, whither the things were spoken or done by *So.* or by the diuell, that was nothing to them. Moreouer, almost all the witnesses depoled to those things which they partly felt, and partly sawe, beefore they heard my voyce at *Nott.* as appeareth by the depositions no speach then of mine could either so bleare and dazell their eyes or bewitch and benumme their senses to make them quite voyd of sence well in conclusion the *Disc.* doth heerevpon tellvs that it *may rather be maruayled they deposed no more, then they blamed that they deposed so much.* what a senselesse speach is this, and how ill beleming any that professeth himselfe to be a christian much more a minister of the gospel. From hence the *Disc.* to the end of this Chapter setteth downe the *retractions* of sundry of the deponents: yea he beareth the world in hand, that they haue all of them *retracted* all that before these commillioners they had formerly deposed: Mow it is a synne and shame for any to retract that which he hath beefore absolutely aduisedly and vpon good ground affirmed vpon his oath. But a greater synne and shame it is to iustify men in so doing. Secondly among these *retractions* there be some, (as forthwith will appeare) which haue directiue periured themselves, if the *Disc.* report their depositions truely. Now what an abomynation is this, that a *Bishop* & his *Chaylayne* who take vpon them to be censurers and reprouers of mens faults haue no reproofe



reprooffe for the periured, may be so farr from dealing so with offenders of that nature that they rather marvelle that they are no more periured.

*Discoverer*

But one thing concerning our witnesses in hand, is worthy of a consideration: that the most of these that were examyned, were but simple persons, & such as had not bene past twise or thrice with the boy, in all the time of his trouble, Some (having threescore ready) would have produced his cheif witnesses first, but peradventure it was thought good pollicy to lay the burthen vpon the simpler sort. pag. 211

*Darrell.*

A thirde and principall exception against our witnesses is, that they were simple men. I answer, some of them were gentlemen of worship, others gentlemen by office, 4. preachers. In a word none of the are accounted by such as best knowe them, to be more simple then other men: yea I dare be bould to say not any of the 17. deponents be so simple as some that I could name of the latter Commissioners, which is a shame forsome, and disgrace of their commission. The 4. exception is, *They had not bene past twise or thrice with the boy.* It is most vnttrue, for sundry of them had bene oft with him in his fits, some almost dayly with him for the space of a monneth beefore, and one was continually in the same house with him day and night. And where he obiecteth that I *having 60. ready,* it had bene fit I should first have produced my cheif witnesses: we must vnderstand that the commissioners sitting two dayes together and calling for some to prooue nowe this, now that, one while this ympossible thinge to be counterfeyted, an other while such other matter as in their wisdomes they thought good I was constrained to send in such as were then at hand. But how knoweth the *Disc.* that these are not my cheif witnesses? He that aduisedly considereth of their depositions, will finde that they haue deposed materially against counterfeyting, and so much as the worlde is not able to answer, much lesse the *Disc.* with all the helpe he hath from his miserable shiftings, wreastings and re-examynations. Againe if there were any omytted, which coulde more materially and fully against this supposed counterfeyting, then doth this cause and worke of God susteyne the more losse, and isto the *Disc* more aduantage: he might well therefore haue helde his peace and contented himselfe with that which is already deposed. But in all likelihood he would heere-vpon perswade his reader, that the things deposed are of no moment at all, but easily auoyded and wyped away with a wett finger. But alas this is harder for him then he ymagineth: It is beyond the compasse of all his learning and wit, as may appeare by that which he hath done already



dy: for hauing heerein labored what he can by such countenance and authority as he could possibly procure, yea and pressed euery thinge to the vttermost, yet in the ende after all his sweating, canuassing and adoo, hath he proued iust nothing in the accovnt of any man of wisdom and iudgment: as I trust will ymediatlye appeare vpon the view of the examynations themselves. Had he not better then haue sit still, and winked at these *depositions*, or smoothly passed by them, as he doth by diuers other things, as if he had not seene them, then thus to haue stryglod and striuen like a birde in the lyme, to the vtter disgrace and ouerthrowe of himselfe and the pretended counterfeytinge he so earnestly stryueth for. And thus much for answer to his coging and glauering preface: Now to proceed to the examininge of the *Disc. re-examynations*. That this may be done the more thoroughly & exactly, I will first set downe the first *depositions* of those whome the *Disc.* hath re-examyned, (where he either hath not donne it at all, or else but in part) and so comparing theire former and latter *depositions* or *re-examynations* together, wee shall playnlye see what those witnesses haue retracted or qualyfed, and how worthely and substantially this *Disc.* conuinceth the *depositions* of the 17, taken by the aboue named 12. Commissioners.

*Narration dep 2* Robart Aldridge clarke viccar of S. Maryes in Nott. sworne & examyned, saith: that first he comming to W. Somers vpon thursday being the 3. of Nouember (as he thinketh) he found him lying vpon a bed, no bedcloathes lying vpon him, but only his hose: and sawe a thing runninge vpp his right legg to the quantity of a mouse, and he calling vnto god by prayer, ymediatlye it remoued out of the right legg into the left, & laying his hand therevpon, immediatly it remoued into his belly, where it did swell to a verye greate quantity, twise so byg as his body as he thinketh, and from thence in to his brest, & there it was the bignes of his fist, & from thence into his neck & from thence vnder his eare, where it remayned in the bygnes of a french walnutt, not changing his former cullor, and so remayned there for the space of a quarter of an houre.

And this examynate further saith: that he heard in a strange hollowish voyce, that he was his, and this examynat answering said that he lyed, he was gods: & that he had made a promise vnto god in baptisme to be his, then the voyce answered, that he was god Christ & a kinge, & that he made baptisme, and that he made him his by a new couenant.

This examynate also further saith, that the said W. So. had such strength, as fise men had much adoo to keepe him downe, duringe which time he exceeded in swelling, skriking roaring & yelling very fearefully, gnashing of his teeth, & foaminge at his mouth. And also saith that standinge in the hall he heard a great knocking in the parlor where the boy lay, & suddenly



he rusted in, where he found the boy alone in his bed, lying with his face upwards in his fit, with his mouth drawne awry, & his eyes staring, as though they would have started out of his head. And kneeling downe to prayer heard the knocking agayne vnder his knees as he thought. And in the bedd vnder the couerlet he sawe the forme & shape, as it were of fine kytlinges in quantity, to the view of his eye. And agayne this examine sawe the bedcloathes at the feete to shake, mooue, & leape as the leaues of an Aspen tree shaken with the wynde.

Now followeth the Disc. re-examynation of this deponent.

Discoverer.

M. Aldridge being asked, why heeretofore he had affirmed, that he perceived, whilst So. was acting his tricks, the formes as it were of kitlings, vnder the couerlet that lay vpon him, the said couerlett being betwixte his eyes & them, rather then the formes of whelpes, of conneyes, of ratts &c. answereth, I thinke my so affirming did proceede of this &c. because I haue heard beefore, that certayn witches had spirits in formes of kitlings, & those formes then came to my minde. [And agayne I doe very well know, that a mans senses may be deceaued. Besides I was then very greatlye afrayde, which is a great meanes to deceaue a mans senses: being a mighty passion, that will procure many ymaginations, & cause a man to thinke that which is but little to be greate, that which standeth, to moue: & that to be, which is not. Whereby I confesse (my great feare considered) that I might be deceaued, in affirming many things, concerning the particularities of the said So. fitts: and I verily thinke it may be true, that So. affirmeth, of making certaine motions with his fingers vnder the said couerlett, & of his knocking against the bedstock, whilst I was praying by his bedside.

M. Aldridge  
pag 210.

Darrell.

M. Aldridge being re-examyned denyeth not, that he sawe the formes or shapes as it were of 5. kitlings in quantity vnder the couerlet where So. lay: but only sheweth, why he rather tearmed or compared the said forme to kitlings, then to other such like liuing creatures, as whelps conneys, ratts &c. occasioned therevnto by the interrogatory propounded vnto him, except we gather the same out of the last wordes of his deposition. But be it for feare, or through the cunning of his examynner he was drawne vnawares to retract that he had before concerning this poynt deposed: was there therefore no such supernaturall accident vnder the couerlet, as the Disc. woulde haue men heerevpon to collect? why besides this deponent, there haue 4. others deposed to this rare accident, as hath bene declared beefore, whereof twoe at the least viz. M. Th. Gray and Ioane Pye haue bene likewise re-examyned thereabouts, but we heare neither of retraction, nor yet of qualification therof, whereby we may rest assured that they iterated and affirmed.



affirmed the same againe vpon their re-examynation. Shall nowe the rest be periured, (as needes they mult if there were no lyck accident) becaule of the traylty of one. Furthermore, doth this prooue that M. Aldridge hath retracted or *qualified* all that he depoled at the first, as the *Dijc.* would fayne heerevppon insinuate, & haue the worlde beleue. who leeth it not to be otherwise? Yea foralmuch as in reason it cannot be but that he was further re-examyned, and that we heare of no luch *qualifications*, it is thereby euident that he did not somuch as quantity that he had formerly deposed, concerning the *running*, *varyable swelling*, & his supernaturall strength. Therefore those two impossibilityes remayne still proued and vnretracted by M. Aldridg oath, and so consequently vnanswered & vnauoyded by the *Discoverer*

Discoverer.

ag 212  
Tho. Hayes

Whereas Tho. Hayes deposeth before the L. Arch-Bishopp of Yorks Commissioners at Nott. that he sawe some thing runn out of W. So. legg into the other, & thence forthwith into his belly, swelling the same: insomuch that the same was much bowed vppwards: & when the same departed thence, he saw it playnly in his throate, in his tongue, and in his cheeke, neere to his eare-roote, to the quantity of the yolk of an egg, which he taking betwene his fingers, found the same to be in softnes like the yolk of an egge: Being re-examyned, he saith thus. I sawe a swelling in his cheeke, to the quantitie of the yolk of an egg, & in his throate of the same quantity: further then his throat & his face, I could not nor did see it: So. lying in his cloathes. But I sawe a stirring run downe his brest, & into his legges, without any risinge or quantity, that I could discerne, sauing in his belly, the boy at that time lying on his back somewhat bended.

This swelling and running of somthinge in So. body, is one of the cheife supernaturall actions or passions, (for the Apollogy it seemeth knewe not whether to call them) that M. Dar. & the Narrator doe insist vpon, for the prooffe that So. was possessed. But if they were no other, then M. Hayes vpon his examynation hath deposed: there was no greate strangenes in them. It is supposed that M. Dar. will be very angry, to haue these supernaturall runnings so extenuated: But he must be content, for it is very agreeable to his former successe.

Darrell.

1 King 20 11

See you how this man triumpheth beefore the victory, yea before his aduersary once meete him in the feilds. I may very well say to him, as Ahab sayd to Benhadad: Let not him that girdeth his harnessse, boast himselfe as he that put-eth it of, To proue that So. hath not counterfeyted, among sundry other actions or passions to the number of 20 at the least, euery of which is supernaturall, that is such as neither can come from nature, nor art compasse, I account the running & variable



riable swelling which So. had, to be one of the chiefest: So. (say I) had a swelling betweene his flesh & skynne of a variable bignesse, in some part of his body of the bignesse of an egge, in some other bigger, some lesse, swiftly running vp and downe along his body, sometimes making a stay for a quarter of an howre and sometimes lesse, in this or that part of the body. It was seene and felt (to let other parts goe) in his toote, and to remoue from toe to toe, and in his forehead, & other partes of his face: his eare rootes. yea in his very tongue, and which is most of all, to thrust out his eyes extraordinarily bigge a blacknesse being sundry times vpon them for the present. Besides, beinge in the one arme it would be forthwith in the other, and so of his legges, and when it made any stay in legg or arme as oft it did, then and duringe that time the same member was as hauey and inflexible as if it had ben iron. That such a swelling there was I proue by the depositions of 11. Two we haue hearde already, namelye M. Aldridge, and M. Hayes both preachers: the rest followe

W. Hynds sworn & examyned saith, that at his comming vnto the said So. he did see a swelling in his neck to the bignesse of a great wallnut, and from thence it remoued into the bone of his cheek, and there was to the bignesse of a great hassell nut and from thence it remoued into his eye & the skyn of his eye waxed blacke and because this examynat had heard before that he the sayd So. & counterfeyt, he did lay his hand vpon the said swelling vpon the cheek one, which swelling did tremble like an aspen leafe in a calm winde, was very soft, but in that place did not charge his naturall cullor

narration dep. 3

Th. Westfeyld sworn and examyned saith, that vpon sunday at night beinge the 6. of Nouember, he saw So: hauing a great swelling vnder his left eye to the bignesse of a wallnut, and from thence it remoued into the eye where it seemed not so greate, but caused a great blacknes in his eye and that this examynat layd his hand and felt a certain mouing. and his changed into his naturall cullor ymediatly: and so changed 8. times betwene 3. and 6. a clock in the morning.

narration dep. 4

Ioane Py sworn and examyned saith, that So. being in his fits, she hath seene a swelling in his feet, which remoued from toe to toe, and so to his legg, and from thence in his body to to the bygnes of a 3. penny white loaf and so to his throat to the bygnes of a ratt, and vnder his ear to the bignesse of a wallnut, and in his eye breees like a blacke clocke, and so remoued from place to place, which this examine and others haue sensible seene, and felt.

narration dep. 6

William Langford sworn and examined saith, that vpon the 7. of Nouember the said So: being extreamly tormented, and toyled, and his buttons therewith opened, he sawe a risinge or swelling, in the bottome of his bellie, which to his knowledge moued the clothes: and his breeches and stomake beinge

narration dep. 8



bare he saw visiblie the same rising, or swelling in bignesse of agoose egg, or a halpeny white loafe, assend vp to his brest, and so to his throate.

narr. dep. 12.

I Sterlley sworne and examined saith, that he sawe a little thinge to move in diuers parts of his body, swelling the bottome, and risinge into seuerall partes of the face, to the bignes of a crab or wallnut.

narr. dep. 13.

Richard Mee sworne and examined saith, that on sonday at night being the 6 of Nouember, he came, to the said So. to watch with him about 9 of the clocke at night, and found with him M. Westfeild, and others, and betwene 3. and 6. a clocke in the morninge heard a voice saying that he would haue his right eye: and then he would haue his left eye, the voyce being as he thinketh contrary to his natural voyce. And this examine further saith, that a day or two before, and sundrie other times this examine did see a swelling in his armes and legs, the being naked to the bignes of a wallnut, and remouing from place to place in his body, and that he felt it in his belly to the bignes of a 6. browne loafe, and that it was so heard that he could not presse it downe with his hand: which this examine assayed to doe, by putting his hand vnder the bed clothes.

narr. dep. 15.

I Pare sworne and examined saith, that he sawe W. Som. lie groueling vpon his face vpon the bed, and a certaine swelling or rising vnder his clothes to the bignes of a mouse: which remooued from place to place, to diuers partes of his body.

narr. dep. 16.

I Clarke sworne and examined saith, that the clothes being taken off W. Som. he sawe in his breast being in his shirt, a swelling risinge to the bignes of a ratte, which this examine tooke hold of: and found it as soft to his feeling as a downe pillowe, and he thinking to hold it fast, it presently aroyded, and then the boy said it was gone downe into his legg. And this examine saith, that he sawe him at sundrie times when diuers of his members, as his leggs, armes, and others were inflexible, and exceeding hard above nature, as yron.

narr. dep. 17.

W. Hunt sworne and examined saith, that he did see a thing in his fitt to the bignes of a wallnut, running in the fleshe of the said So. about his face, forehead, and eyes, and so run about his face to his eare.

That So. then had such a variable swelling as I affirme, such as a reasonable man will thinke, W. So. could not counterfeite, or commaund to rune alonge in his body at his pleasure, euery on may see that will not willfully be blyndfold himselfe: neither can it be otherwise, except these 11. witnesses be periured, and with them some others, who haue since deposed the same. Now the Disc. thinketh to wipe all this awaye and to blind the eyes of the world, with producinge the examination of on of the 11. deponents, and boasteth as though he had answered throughlie and paid me home as touching this swelling, to my shame, and proueth yea as he supposeth that I will be very angrie, to haue these

saith



*supernaturall swellings so extenuated.* The Disc. sure taketh me to be a verye impatient man, or els this thought woulde neuer haue entred into his hart. yet he shall see that I wil answere him without any great choller. And first I affirme that *M. Tho. Hayes* being reexamined, hath not retracted that which before he deposed, nor yet qualified the same, except the Disc. counteth this a qualification, as I suppose he doth, that *W. So.* did then lye in his clothes, which in truth is a verye for-  
 rie one, or rather non at all. seeing in his deposition before he had said that he saw was vpon all *saints day*: and it is well knowne that *Som.* had his clothes on the day time: And this for another, that the boy did at that time lye on his backe, somewhat bended. which wordes if they be *M. Hayes* his. I thinke he was contented to be stowe them on the Disc.: and his fellow commissioners, so to be ridd of them: yet notwithstanding he deposeth vpon his reexamination, that he had a swellinge in his belly, but in other words. Indeede I confesse theire is some difference in words betwene his first and last examination, and no maruell there passing a yeare betwene them and more, and that the commissioners at this latter examination thirsted after some difference, contrarietie, retraction, or qualification, framing their interrogatories accordingly, they are the same in substance: sauing that in the first this swelling is vrged a little further, he deposeinge that it was in his cheeke nere the eare root, and in his tongue and in the latter eare roote, and tongue are omitted: which was through *M. Hayes* his forgetfulnes, or els the Disc. hath purposely omitted or concealed them, as not seruing his purpose.  
 2. Let vs take this examination at the hucksters hand, and as the Disc. hath produced it, and we shall find theiris smale cause why he shoulde so boastingly say, that *ther was no great strangnes in the swelling.* Is it not very strange to see no at his owne will and pleasure, make a swelling in his throat to the quantitie of the yelke of an egge, which *Tho. Hayes* being reexamined deposeth? 3. But admit *M. Hayes* had vpon his reexamination denied all that he had before deposed, shal that preiudice the depositions of the other 10? or were they therfore periured heerein, because he was periured? It is manifest by the Discouerie that *M. Aldridge Rich. Mee, Ioane Pye, and W. Hunt*, who haue likewise deposed to this *supernaturall swelling*, were also reexamined, but we heare not a word what these said vpon their (a) reexamynations to this swelling: one may therby imagine that they haue neither retracted, nor qualified the same. The constancie now of these 4 witnesses, doe much more confirme this swelling to haue bene in *So.* body, then the retraction of one sole witnesse, doth weaken the same, if it had bene so that he had altogether retracted that, which he had before deposed, as he hath not. The Disc. addeth the deposition of *M. Craven.* I demaured  
 what

ans. 1.

ans. 2.

ans. 3.

(a) nor shall not  
 I warrant you  
 so long as they  
 mak not againe  
 Darrell.

p. 213.



what his said deposition doth in this chapter of reexaminations: and why he is sett amonge the *reexaminee*, seeing he was none of the 17. first deponentes, nor euer examined before. It should seeme by this and some other such like depositions of his, that he was one readie to helpe the *Disc.* at a pinch, when he stood in neede of a deposition for his purpose. And here we may note the cunning dealing of the *Disc.* who to make *Darrell*, seeme the more odious and to helpe out this pretended counterfeiting, (which cannot stand without such slye and filthy shits) amonge his *reexaminants* foisteth in this examinee of his owne culling. 2. I answere, that his said deposition is both verye false and ridiculous, serving the *Disc.* not so much to convince or *extenuat* these *supernaturall* runnings, (which he doth forsooth wonderfull soundly before) but to make way to a pretty iest of his, wherewith he desired be like to delight his reader. *M. Darrell* (quoth he) doe not here say, that the deuill skipped out of the boyes thigh into his pocket, and turned himselfe into a pare of gloves: the diuill may rather be thought to haue runne vp and downe in his owne cosening pate, then in the boyes bodye. In like sorte and to the end aforesaid, he bringeth in *Iohn Wigger*, who was neuer sworne and examined before. yet the *Disc.* placeth him in the ranke of the *reexaminants*. Finally, he alledgeth *So.* authentical testimony, which neuer faileth him: and therevpon inserteth these wordes of his owne.

pag 208.

*Discoverer*

Besides he (meaining *So.*) Likewise setteth downe how he did make the said motions that semeth to rune in his body, in these wordes: I did moue first the calfe of my legg, then my knebone, which motion of the knee, will likewise make a motion or rising in the thigh. Also by drawing and stopping of my wind, my belly would stirr and shew a kind of swelling. The bunch as they tearmed it about my chest, was by the thrusting out of my breast. Likewise my secret swelling did make the end of my windpipe to mooue, and to shew greater then vsuall it is. Again, my moouing of my lawes one bunch was easly made in the side of my cheke neare my care. And about the middle of my cheke, with the end of my tongue thrust against it, these motions by practise I would make a very fast on after another, so as there might easlye seeme to be a running in my body of some thing, from place to place.

pag 207.

*Darrell.*

I desire euery on to consider whethrr any of the children of men, admitt ther had bene no other swelling or motions then this beast confesseth, can mak these motions here specified, who can moue the calfe of his legg, without mouing or shaking his whole legge? and so I might proceed on to some other motions, 2. wher pretence is made that some swellings were made by *So.* his tongue specially in his face: I answere.

,at



that his tongue could not make that swelling vnder his eare root, much lesse that which was in his forehead, and least of all thrust out his eyes, and cause, ablacknes of them. But I demaund how he made that swelling in his feete, removing from toe, to toe: it was not with his tongue sure he did that.

Discoverer.

The Disc. procedeth. Furthermore, one Rich. Mee did depose before the said Commissioners, that he had sene W. Somers stand, and turne his face directly backward, not moving his body, and that his eyes were as great as beasts eyes, and that his tongue would be thrust out of his head, to the bignes of a Calves tongue.

pag 216.  
Richard Mee.

But let vs see what the said Mee hath deposed, vpon his reexamination. Whereas I haue bene conceiued, to say and sware, as is before expressed, my meaning was & is (saith he) that he the said So. turned his face a good way towards his shoulder, & not otherwis: & likewise my meaning was, is, that his eyes were somewhat gogling out, but otherwise no more then ordinary. And thirdly my meaning was, and is, that by reason it was candle light when I saw his tongue thrust out, and by reason of my conceit of the strangenes of So. troubles, before I saw him: his tongue being thrust out, it seemed somewhat bigger, then if So. had bene well, I should haue thought it to haue bene.

Darrell.

Rich. Mee did depose to about 11 seuerall things, non of which can possiblie be done by art, as appeareth by his deposition in print: now being reexamined & I trust of them all, he hath only minsed that he said of the bignes of So. eyes & tongue & turning of his face directly backward: which we regard not at all, as being of no such momēt: doth the Disc. thinke by this trifling of his, that he hath answered all that Rich. Mee hath deposed concerning So. ? he hath done nothing lesse. Mee his reexamination sheweth some little frailtie, but overthroweth not his first depolition. Yea his relenting no more, (all circumstances considered) doth rather strengthen his former depositiō, then his qualification weaken it. And this I say of Rich. Mee, is to be vnderstood likewise of Ioane Pye: whose deposition contrayning in it 14. impossible things to be done by So. or any sonne of Adam. the Disc. answeareth, with telling vs she was reexamined, and of her qualifying vpon her reexamination one (a) sole impossibility of the 14. But he must know (as is aforsaide) that besides these haue not retracted theire first depositions, sundrie others also togeather with them haue deposed the same thinges: which their retractation, much lesse these sory qualifications of theirs can not conuince or disproue. And here we may againe obserue the deceite of the Disc. who mentioning scarcely the 10. part of Rich. Mee and 20. of Ioane Pies depositions, pretendeth to the ignora

dep. 13.

Ioane Pye;

pag 216



Henry Nuffey,  
Rich. Newton  
VWilliam Hunt  
pag 214 & 217.

pag 211.

(o) and therefore  
it is wisdom to  
kepe them close:  
and noe maruill  
though I could  
get no coppie of  
them, as by law  
I should haue  
had.

pag 218.

nte reader, as though he had set downe all that they at the first time deposed with their full answears at their reexaminations. Besides the formers, the *Disc.* produceth *Henry Nuffey Rich. Newton* and *Wil. Hunt*: who hauing before deposed, the two first to *Som. speaking with his mouth wide open*, the third *with his mouth shut close*: being reexamined, *Henry Nuffey* hath qualified, the other two retracted or denied, that the had before deposed, if the *Disc.* haue set downe their reexaminations truly: This periurie of theirs, the *Disc.* calleth the *qualifying of their former depositions, & interpretations of their meaning*. But if men may be admitted so to expound their owne wordes, we shall neuer haue any periured, nor punished for periurie to the end of the world: notwithstanding I answear: Seeing the Commissioners that examined, did (as I am informed and doe verilie beleue) threaten their examinats sometimes with hauing them before the *L. of London*, sometimes with imprisonment, & before their eyes commaunded *Henry Butler* by name to prison: it is no maruell though amonge many, some fraile men were found, that would rather relent either in part or in whole, from that which in their consciences they knew to be true, then hazard and in danger themselues they knewe not to what punishment and trouble. Stronger men then they haue done as much in the like case: we all know how shamfully that notable Apostle of our saviour *Peter* another manner of man then any of our examinats, for feare denyed that he knew the *Lord*, and that with an oath, or execration. It is no strange thinge then for our reexaminats (weake and infirme men as they were) to haue shruncke and relented, had it bene further then this. 2. Let the very enemyes Iudge whether voluntarie oathes, wher no profite or feare of evill in the world was like to come vnto the deponents theirby, or oathes compassed partlie with flaterie and other cuninge dealinge, partlie with terrors and threats (as is notoriously knowne) be more like to be true. 3. Those which haue relented are but few, and can not therefore in any reason preiudice that which the rest being many haue deposed: which is abundantly sufficient to cleare the cause from counterfeting: and that we desire may be answered: offering to make vp the number of these few pety reuolters (2 or 3. excepted,) with a supplie and advantage if we may be suffered 4. It is to be supposed that if the reexaminations were (o) seene, it would appeare that more is confirmed, then extenuated.

#### Discoverer

These were the cheife poynts, which seemed most strang in the said depositions, taken at Nott wherupon it was thought good to haue the said witnesses examined. And how they qualifie their former words, you see it apparant.



These (saith he) were the cheif poynts. v<sup>z</sup>.. the running swelling, speaking with his mouth wide open, at other times close shut, the turning of his face directly backward, his eyes being as great as beast eyes, and tongue of the bignes of a Calues tongue, his body doubled, his head betwene his leggs: for not on more then these hath the Disc. named. I answered, that there are fundrie other poynts besides, and amonge those some not inferiour to them, which the Disco. doth not once name or touch in this his Chapter of reexaminations, much lesse returne an answer vnto them: In the said depositions taken at Nottingham, it was also deposed.

1. That somtimes his legges, somtimes his armes, were heauie and inflexible like yron. deposed by John Strelley, artic. 12. Ioane Pye artic. 6.

2. That W. So. had such extraordinarie strength, that somtimes 3. 4. 5. 6 or more were scarce able to rule him. deposed by Rob. Aldridg artic. 2. Ioane Pye, art. 6. John Wood, art. 11. John Strelley, art. 12. Richard Mee art. 13. William Langford. artic. 9.

3. when 4 or 5. sturged with him, (sometimes for an hower together) so as they were throughlie wearied, he did not sweate, panne, or change colour. deposed by Wil. Langford art. 9. Richard Mee artic. 13. John Wood artic. 11.

4. He wallowed, gnashed with his teeth and foamed at his mouth excessiulie deposed by Robert Aldridg artic. 2. Wil. Aldred art. 5. John Strelley art. 12. Rich. Mee art. 13. Will. Langford art. 9.

5. His face and mouth fearefully distorted, one lippe towards one eare, another towards another: deposed by William Aldred art. 5. Ioane Pye art. 6. Richard Mee artic. 13.

6. His body plucked round vpon an heape like a browne loafe: & so rowled, he was cast vp like a ball from the bed 3 or 4 times to gether, halfe a yard hie. deposed by Ioane Pye, artic. 6.

7: Being cast into the fire (where he laye with his hand in the fire not burned) somtimes against the walls & iron barrs of the chimney, with great violence, he receiued no apperance of hurt at all. deposed by Ioane Pye art. 6. John Strelley art. 12. Rich. Mee art. 13.

8. He told of diuers things done in his absence, without notice giuen by any person, deposed by Elizabeth Milward art. 14. Ioane Pye. artic. 6.

9. In his fits strange smelles were in the place where he lay, some times like brimstone, somtimes very sweete. deposed by Ioane Pye artic. 6. Richard Mee, artic. 13.

10. A strange knocking perceiued about his bed, in his fits: both his feete & hands being held vnmoueable. deposed by Rob. Aldred art. 2. Ioane Pye art. 6. Eliza. Milward art. 14. John Part art. 15.



11. He did crie hideously, sometimes like a Bull, beare, swine, and in a male voyce vnpollible to be counterfeited: deposed by *William Langford art. 9.* *Robert Aldridge art. 2.* *Rich. Mee art. 13.*

12. His legge would be crooked with his fales, and coude not be frightened. deposed by *Rich. Mee art. 13.* *Tho. Haies art. 1.*

13. In his fites his pulles and temples did not beate. deposed by *William Langford, a Chirurgical art. 9.*

14. His eyes was blacke and chaunged colour in his fites, deposed by *William Hinde art. 3.* *Tho. Westjeld art. 4.* *Rich. Mee art. 13.*

15. He lay for an hower as one dead: cold as Ice, his face and handes blacke, no breath being perceiued to come from him. deposed by *Ioane Pye art. 6.* *Eliza. Milwarde article. 14.*

These poynts, are contained in the aforesaid depositions, and seemed most strang, as well as the former mentioned by the *Discouerer*, and if euer either the *Bishop* or his *Chapaine* doe pleade for the diuill againe, the must needs returne vs answere vnto theie or els they doe but tittle say nothing. Secondly, he shall doe well to make known to the world, what *M. Aldridge*, *M. Hayes*, *Rich. Mee*, *Ioane Pye*, and the other reexaminatees did say beinge reexamined to the other poynts they had before deposed. In the meane reason euery child may see, that the *Dis.* hath not performed that he professeth to doe in the title of this chapter. v<sup>z</sup>. to make it playne, that vpon the reexamination of my owne witnesses (as he calleth them) it falleth out, that the bodily actions of *So.* in his fitts, were not extraordinarie, seeing he hath not so much as named

(c) neither was at wisdom to name them, seeinge they must needs haue marred the fashion of all the supposed counterfeit-  
ing.

(c) 15. of them, and if I should graunt him that those bodily actions (or passioness) of *So.* which he mentioneth, were not extraordinary (for which he saith very little, and proueth full filly) yet ther is enought besides to make it manifest and apparant to the world that it was impollible for *Somers* to haue counterfeited.

And whereas it pleaseth him to speake so indefinitely, and to saye that *The saide witnesses were examined*, closely and cunningly theirby implieing as if they had bene all examined, & so it seemeth would faine haue his reader conceiue and be perswaded, wherevpon also: (doubtles) it cometh to passe, that he neuer mentioneth neither the number of the first deponents, nor of the reexaminatees: we are to vnderstand, that vpon the 20. of March 97. before the 12. Commissioners mentioned in the begining of this chapter, there were 17. witnesses examined, whose names are confusedly sett downe before: with the principall thinges they deposed. Synce which time there haue bene sundrie of the said deponents by the *Dis.* and other of his colleges reexamined: but how many I knowe not, and he himselfe mentioneth onely but seauen with their qualifications: thinkinge by this maske & vizard



vizard of a reexamination, though he bring in but a few, and of the meanest of the things deposed, suppressing and silencing the rest of the rare accidents deposed, together with many deponents, to carry away the cause as it were in a cloud, and to daze mens eyes and make them beleue, that all the depositions (*wherin I and my fellows doe so greatlie triumph*) are fully answered, confuted, and ouerthrowne. But we must not forgett, that of the 17. tenne of them haue either not bene reexamined at all, or els being reexamined haue resisted all their temptationes, threats, and allurements, and doe through gods mercy continue stedfast and vnmouable: vpon the testimonie of which witnesses (with many more) (a) this truth, I meaine, *the impossibilitie of Somers counterfeiting* doth relye and stand so sure, that the world is not able to remoue it. For if in the mouth of 2. or 3. witnesses a truth by the ordinance of god is to stand, and everie controuersie to be decided: how much more then is this truth to stand steadfast, and controuersie to be ended, even by the Lords owne ordinance, in the mouth of ten times 3. witnesses or their abouts

(a) for besides these 17. theirs haue bene since by the Bishoppe & his commissioners about 13. more deposed, which haue witnessed by Somers many thinges vnpossible to be counterfeited.

FINIS.

## THE FOVRTH BOOKE

**T**he impossibilitie of Somers counterfeiting beinge manifest enough by the last chapter, in the eyes of any vnpartiall and indifferent iudge, were ther nothing els said, nor to be said, then their is already said. I thinke it shall be wisdom to vse few words more concerninge the same. Besides, I am afrayd the reader is wearye in turninge over such patched and ridiculous stuffe as this, when my selfe am not a litte greiued to see my time (which ought to be more pretious to me then the gold of ophir) thus vainly and idlie consumed, in turnninge and rakinge vp such filthy and vnfaire dunge, and were it not that I am perswaded that the Lord hath called me heerevnto, both for the defence of mine owne innocency, and speciallye the setting forth of that wonderfull worke of his, which wretched & vngodly men doe seeke by all meanes to deface, I would in that regard haue buried all in silence



lence longe agoe. For these causes (most christian reader) albeit I purpose (by thy patience & gods assistance) to make the case more cleare and playne vnto thee in that which remaineth to be answered of the obiections & surmisses of the *Discoverer*: yet will I therein be as brefe as possible I can, and as the vnreasonableness of the aduersarie wil giue me leaue: the rather in that whatsoeuer he coineth and breatheth out against the cause rather then me heereafter, cometh out of the very same forge and shope with the former, wherof I am content to make thy selfe Iudge in the peryfall.

## OF CHAP. 1.

*Discoverer.*

*How M. Dar. laboured from time to time, to make those thinges that So. did, & were but very toyes, to be thought both strang & extraordinary.*

*Darrell.*

VWhether the thinges deposed to be done by Som. (done indede by the Diuell) were very toyes and nothing strange and extraordinary in them: and further whether the things done by So. were such as he did or could doe of himselfe. and so argue a counterfeitinge, or whether the did passe his reach, skill, and power and so argue a supernaturall power, namly the power of the diuell within him, let the christian reader himselfe Iudge by my answer to the last chapter.

## OF CHAP. 2.

*Discoverer.*

*How M. Dar. would not suffer as nere as he could any to deale with So. in his fitts, to try whether he were senselesse or dissembled.*

*Darrell.*

The ground of this chapter is this assertion fathered vppon me: v<sup>z</sup>. that Som. or whosoever is possessed is senselesse in all their fites: wherevnto I haue sufficiently answered in my answer to the 3. chapter of the 2. booke.

## OF CHAP. 3.

*How M. Dar. indeuoured to excuse So. when he was taken short, and did such toyes, as did argue him sufficiently to be a counterfeit.*

*Discoverer.*

It is objected that his foaming came from a peece of blacke lead he had in his mouth. I put (saith Somers) a peece of blacke lead into my mouth, that therby I might foame in more abundant manner.

*Darrell.*

It is true that one a time he had a litle blacke lead in his mouth, but (as I verily take it) he did not then foame, as partly appeareth by Edmond Garlands deposition, (following) who was then present. But be it that he did: his foaming came not, nor was because of the said blacke leade

pag. 225.

pag. 233.

an. 1.



*lead*: for then another putting *blacke lead* into his mouth, shall thereby be made able to *foame* also which I thinke none of vnderstandinge will affirme: and triall therof may soone be made: 3 we speake of a *foaming* in the time of his first possession, now foaming, and then foaming, specially in great abundance the day of his dispossession: and this *blacke lead* from whence his foaming should come, he had onely once in his mouth, when he was at *Garlands* house, as is plaine by the depositions concerning the same, which was almost 20. weekes after the foaming wee speake off. Now although *blacke lead* may peradventure haue such an odd mysticall qualitie as is pretended, yet it could not (sure) cause him to foame, so long and so many weekes before he had it. For their is no body that deposeh to any *blacke lead*: then and if he had had any we should no doubt haue heard of it: nay So. himselfe deposeth no such thinge: but by this deposition we may rather coniecture, that if the diuell caused not his *foaming*, but himselfe, then it came by rolling a stone or soape in his mouth, for so saith he I taught him to doe, that he might the better foame, But how doth the Discoverer proue that *Somers* foaming came of *blacke lead*? besides *Somers* testimonie, by the depositions of two witnesses. In one fitte I saw *William Somers* (saith *Edmond Garland*) froath at the mouth very much, so as the foame reaped downe into his necke: and at one time I found a peece of *blacke lead* in his mouth. He doth not say, and at the same time, v<sup>z</sup>. that he foamed, I found a peece et: but, and at one time I found et: meaninge, another time. So that by this deposition it should seeme, that *Somers* foamed not when the *blacke lead* was in his mouth. From hence then we can no more conclude that So. foaming came from this peece of *blacke lead* in his mouth, then from the morsels of bread, and gobbetes of fleshe, which he likewise hath had in his mouth. But *George Richardson* deposeth more fully: In a fitt he foamed (saith he) exceedingly, and I hereing a kind of grating of some what betwixt his teeth, tould *Garland* the boyes keeper: wherupon *Garland* taking him by the heaue of the head, and I by his mouth, we shooke out of his mouth a peece of *blacke lead*. pag. 230.

Darrell.

I will not stand heare to shew the falshood of mans deposition, but onely I aske, what and if So. instead of the *black lead*, had in his mouth a stone, or pine? had the same caused his *foaming* both at that time, & longe before? For I doubt not but that either of these hath as well that vertue and workinge qualitie in it as *blacke lead* hath: I am trulye ashamed to vse so many wordes about that which descriueth rather to be laughed at, then answered: but the folly of these who beleeuinge this haue in good earnest objected it against me, as a matter of moment, hath thus farr constrained me.



# A DETECTION OF S. HARSNETS OF CHAP. 4.

Discoverer

pag 235

*How contrary to M: Darr: assertion, Somer, had his senses and vnderstanding in his fitts.*

Darrell:

In my answere to the 8 chap: of my 2 booke, I haue shewed, that howsoeuer Sathan doth (no doubt) ordinarilie depriue thole he posselseth in their fites, of their internall and externall senses, yet not all wayes, but can and doth by his flyghts so order the matter, as that the posselseth haue many times their senses & vnderstanding in as good measure as those that are not posselseth, a thinge that I haue allwayes held, and neuer sence I came to any iudgment affirmed the contrarie. Vnlesse therefore the Disc. had proued that *So: in all his fitts had his perfect senses and vnderstanding*, (which he neither doth nor by any possibilitie can doe) he saith nothing at all against my assertion, but fighteth with his owne shadow, & confuteth a forgerie of his owne, which he falsly chargeth vpon me.

## OF CHAP. 5:

Discoverer:

pag 238.

*Of the motions and knockings which were heard and sene about Somers in his fitts, that they were done and made by himselfe, and were not as M: Darr. hath reported, extraordinarie or supernaturall.*

Darrell

This is answered before in my answere to the 4 chap: of the second booke: and may in a word be answered againe: that all that is their and here objected is false, absurde, and ridiculous, as hath already bene shewcd.

## OF CHAP. 6

*How Somers casting himselfe into the fire, was voluntary, and no extraordinary matter, as M. Darrell hath pretended.*

Discoverer

pag 242.

Because the words of casting into the fire (quoth So.) doth seme to import much: First I say, that the fires in my Mistris house, and then afterwards in my father in laws, were but very smale, made of flat coales, and so compassed at the ends and foreparte with barrs of iron, that except I should haue thrust my selfe betwixt the sayd barres, and the wall, or had thrust my fingers betwixt the barres, I could not in any wise haue cast my selfe into the fire: But I confesse that M: Dar. hauing told me out of S. Marke, and likewise hauing straightlie warned such as kept me in my supposed fitts, that they should be very carfull to looke vnto me: I did cast my selfe now & then into the Chimney, or vpon the yrons or grates.

Darrell.



Concerning this poynt Ioane Pye hath deposed thus On Allhalow  
even at noone, or their abouts I with sundry others, being with William Somers, he was sitting in a chaire about two yards from the fire side, and suddenly was cast towards the fire, his head lighting vpon the iron that kept vp the fire, and one of his hands in the fire: and they being 3 or 4 taking him vp to saue him from burning, they could not set him in the chaire again: for his leggs were so bowed as they all could not streight them, and he so heauie, as they could scarce lift him, and that neither his head, haire, nor any part of his body was hurt or burned by the fire. narration de.

And M. Iohn Strelley after this manner: He was on a sudden cast in to the fire in the presence of all: and suddenly taken out without any hurt to him by the fire, being of waight as a foresaide. dep. 12.

And Rich. Mee thus: And the said Som. would be violently cast into the fire, standing from the fire a yarde and halfe off, and none of his clothes burnt or heare singed. dep. 13.

Let now the reader chuse, whether he will beleue this beast of England, or these 3. vpon their oathes, and many other affirming, and ready to depose the same, and more then this. And where he saith, that I straightly warned such as kept him that they should be carfull to looke vnto him: how can this possible be true, seeinge he was cast into the fire, before (a) I came to Nottingham as appeareth by the deposition of Ioane Pye which also Hugh Wilson made knowne vnto me at Ashbye, when he came to me their for my repiare to So. at Nott. as he and some of my owne familie can witnes. And where he confesseth, that he cast himselfe vpon the yrons or grates: it should seeme that as the fires were very small (for sooth) and made of slate coales, so the yrons or grates by means therof were not hoat neither, els the would sure haue burnt him. (a) then blush for shame you that plead for Somers.

Discoverer

Ouer and besides So. deposition the Disc. produceth two others: wherof one deposeth that on a time he clapt his buttockes vpon the fire, the other, that he fell downe with his shoulders on the fyre. M. Barnard

But he was oft cast into the fire. so that his being cast at two seuerall times as is saide, if that were so, letteth not but that at other times he might be so cast, as that some bare part of his body laye in the fire: yea it is directly deposed by Ioane Pye of one time, and before the Bishop of London (as I take it) by Edm. Garland of another time and place, that his bare hand laye in the fire, and for some little space as appeareth by the circumstances, and yet was not burned. And ther are sundrie ready to depose, that at another time and place in the presence of many, he was throwne on his face into the midst of a hoat & great fyre, his face bareinge downe the hoat coales: that lyinge thus with a lynne cap on his head Mary Cosper his sister snatched at him, plucke



away the cap, and left face and barehead in the fyre: And yet behould no face burned, nor heaire singed thereby.

## OF CHAP. 7.

*Discoverer*

*Of So. pretended strength and weight in his fitts, that contrary to M. Dar. and his friends reports, ther was nothing extraordinarie in them.*

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*Darrell*

(c) answered this argument: or els yeald to the truth.

So. say I had such extraordinarie and supernaturall strength, that 3 somtimes 4. 5. 6. or moe, were scarce able to rule him, though they had him at great advantag: as lying flatt vpon the ground, or vpon a bed, (yea a lowe trundle bed) or tyed fast to a chaire 3. men for an houre or their abouts striuing with him, though they swet and were in a manner breathles, and thereby forced to giue place to others: yet did he not so much as *chang his colour, or pant*, nay he was scarcely perceiued to *draw his winde*, as is deposed *ergo*, So. is no (c) counterfeite. For no man can adde to his strength by counterfeiting.

*Discoverer*

The Disc. now telleth vs that his *strength was not extraordinary*, And he proueth it first by So. ridiculous deposition, then by the depositions of 7. others.

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Somtimes saith *Ed. Garland* a man that hath had great triall of *Som.* (supernaturall strength) *Somers strength was but ordinarie* And againe, I found him often of easie strength.

*Darrell*

VVhy this leteth not but that at some other times in some of his fitts, he was of *extraordinarie strength*: And this I doubt not but that *Garland* did at the same time depose, though we here nothing of it. Yea his very words insinuat no lesse. The other sixe depose that they aparte *proving his strength*, found it to be *but ordinarie*. I doe not say neither euer did, that So. in all his fitts was of *extraordinarie strength*, for then indeede *Garland* and the other sixe had deposed materially: but of such strength in some of them he was without all question and contradiction. He foamed we saye, he wallowed we say, he was cast into the fyre we say, etc. Yea wee say not that he foamed, or wallowed, he was cast into the fire in all and euery of his fittes, but that in some of them and at sundrie times he was evidently seene to be thus strangely and extraordinarily visited. And presuppose that vpon the apprehension of a lewde person for some felonious acte, 3 or 4. honest substantial men should bring in euidence, that such a day and time they saw the partie breakinge vp his neighbours house and takinge away his goods: were not this euidence sufficient in law and reason to convince the fellow, because that at some other time or times, either his good friends



frendes did see him sitting in his chaire and reading of a booke? For this is truly the *Disc.* manner of reasoninge in this case, to bleare the eyes of the world with, and to proue this counterfeiting if he coulde. *Sometimes* (forsooth) *Somers strength was but ordinarie:* and *Sometimes* or often (saith another) *I found him but of easie strength: ergo Som. strength was not extraordinarie,* as *Darrell* affirmeth. In like manner he argueth before: one a time saith on, *Som. clapt his buttocks on the fire* another, *he fell downe with his shoulders on the fire, ergo So. was neuer cast into the fire,* his face, or bare hands being in the fire, and he not burned.

## OF CHAP. 8.

## Discoverer

*So. knowledge in his fits was not extraordinarie as M. Dar. and his frendes haue falslye pretended: neither could he speake Greeke, Hebrew, or Latine, other wise then he had learned.*

## Darrell

That his *knowledge was extraordinarie*, I trust it is elsewhere in the historie made manifest. Against it nothing is objected worthy the answering. But alas poore *Somers* himselfe) who neuer fayleth the *Disc.* at a pinch) he good soule like an honest youth is as euery hand whyle so here brought vpon the stage to patch out this desperat cause, and to depose at large: now wheras to this end I haue alleadged that he (a boy scarcely vnderstanding one article of the Creed did expound the Creed by the space of an houre together or their abouts, (a thing acknowledged by two of the *Discoverers* owne witnesses) this is handsomly shadowed, glozed vpon and daubed ouer in these words: *that he was in some sort enabled so to doe, by reason that almost euery minister, that came vnto him, had interpreted the Articles of the Creed diuers times vnto him.* It had bene good and a most equall and indifferent course (seeing *So.* is knowne to be an impudent lying wretch) for the strengthening of this glozing deposition, so vnlikly to be true, to haue had these ministers knowne, and ther names, that did thus *enable* and instruct *Som.* in the articles of the Creede: or at least the depositions of some of those who were then present would then haue bene taken. It had bene no heard matter for the Commissioners to haue sifted out this vpon the taking of the depositions, if it had pleased them, seeing it is deposed (you see) that the *Ministers haue interpreted vnto him the articles of the Creed diuers times* and that in the time of this his trouble he was sedome or neuer alone. But admitt that such a course were taken by I know not how many *ministers* visitinge him in his sicknes, (a thing that I suppose no man of vnderstanding will easily beleue) yet it is a question whether *So.* were of himselfe able to lay vp so much, as sometimes he deliuered.



## OF CHAP. 9.

*There was no impossibility in So. fites as M. Dar. and his frendes haue fully pretended.*

*Discoverer*

This the Disc. proueth by no lesse then 10. depositions. Now I consider without feare (saith Robert Couper) *what thinges the boy did in his fitts: I thinke any other of his nimblenes and capacitie may doe the like.*

*Darrell*

Robert Cooper being present at So. dispossession, with teares confessed his sinnes before vs all, being some 150. If at that time he thought So. counterfeited, then those teares of his and confession were hipocriticall. The truth is that oppressed with feare, vpon the fearefull sight he then beheld, he shed those teares and made that confession: as the men of *Ephesus* did vpon the report only of the like worke of Satan: but being now without that feare, as himselfe confesseth, his mind or iudgment as it shoulde seeme is cleane altered, as by this and other wretched depositions of his appeareth.

*Discoverer*

*I was oft (quoth George Richardson) with the boy in his fittes, and could neuer see any thing done by him, but I could doe the like.*

*Darrell*

George Richardson pag 233. depoieteth that he saw So. in a fitt, where in he foamed exceedingly. Now I thinke he can not do the like, though he put a pease of blacke lead into his mouth to helpe him, as he saith So. then did. And where he saith he was oft with him, I suppose his oft times, were not aboue 2 or 3 times.

*Discoverer.*

Seeing So. in his fitts (saith M. Aldred) the first of Nouember, heauinge vp his belly, drawing his mouth towards his eares: screeching, et, I departed away perswaded that he was a counterfeite, and that he did nothing, but that a boy naughtely disposed might doe as well as he.

*Darrell*

But I would faine know what M. Aldred did thinke vpon the 7 of Nouember, vpon which day he preached at So. dispossession, and in his prayer confessed his sinnes with teares, on which morning also he said to some, that the said night his sleepe departed from him, vpon that he beheld the euening before in Som. as also what he thought of Som. when he was first deposed before the 12. Commissioners. It may be there are many thousands in this kingdome which somtimes thought So. to be a counterfeite who now see & confesse that it is vnpossible it should be so: this therefore is nothing to the purpose nor at all  
against

pag 256

pag. 256.



gainst me that M. Aldred hath depofed. For albeit the 5 of Nouem-  
ber he fpeaketh off he might imagine thofe few actions of the boy to  
be counterfeite, yet this letteth not but that at other times both after  
and before vpon the light of other more ftrange and fearefull acci-  
dents, he might be of another mind. And thus (but for breuities fake)  
could I particularly anfwere and avoyde all thefe depositions of the  
*Discoverer*.

*Discoverer.*

pag 157.

I neuer did fee any thing that So. did, to make me to thinke that it was  
fupernaturall: faith Nich. Shephard. and M. Craven, I did not fee him  
doe any thing which another boy might not eafily haue performed. And M.  
Folter, I faw nothing but it might be counterfeited. and M. Pare: I could  
not perceiue any extraordinary thing to be done by the boy, but what any o-  
ther might well haue done: And M. V Vallis, I could not perceiue any fuch  
ftrangenes in the thinges I faw the boy doe, and Iames Alwood: vpon the 5  
of Nouember at night: I obferued that any body naughtily difpofed, might  
haue done the fame. And laftly faith Rich. Newton: I neuer faw Somers  
doe any thing, but that a boy of his yeares might eafily doe.

Alow that all  
thofe & a duzen  
more fay true  
vz. that they ne-  
uer fawe &c. no  
did Iohn a Sallie  
nor Iohn a Noks  
they are all wee  
fee in the nega-  
tiue. therefore 2.  
honest men in  
the affirmatiue  
crafe and con-  
found them all.

Darrell.

Because thefe men were either blind, or feeing would not fee, fhall  
wee therefore put out the eyes of others, of the 17 depofed firft, and  
of sundrie others depofed fince: as alfo of hundreds befides readie to  
depofe the fame, if they were therunto called by authoritie? All men  
are not like to Peter and Iohn who laid vnto the faces of the hie priests  
and Elders, that they could not but fpeake the things which they had feene  
& heard. 2 when almoft al thefe 10 witneses which faw So. in many fits  
depofe, that they themfelves could do the like; others, that any body might  
doe the fame, yea eafily: how can it be but that they be periured if they  
haue fo depofed indeede? for their be almoft 30 which haue depofed  
to about 20 thinges impoffible to be done by any naturall or artificiall  
power. Befides, by the depositions of So. & others depofed & exan ined  
by the B: and the Difc, and alledged in this booke to proue counter-  
feiting, and fo by the *Discoverer* it felfe, it is manifelt, that it is not fo  
very eafie a matter for one, much leffe for any body naughtily difpofed,  
to doe the fame So. did. Seven came to carrie me (faith Somers) whom, as I  
thinke, I did very much trouble: whereupon it was giuen out, that I was fo  
heauie in my fides as 7 were fcarce able to carrie me. By this reporte it  
fhould feeme that 7 could hardly carry him, not becaufe of his flug-  
ging, and yet euery boye can not fo fluggle, but for the exceeding  
great weight of his body (which is by fome depofed) whervpon this  
report did rife. It is alfo confefled and depofed, that he made his belly  
to fwell and did hide his tongue: vz. fo as no parcell of it could be feene

anf. 1.

act. 4. 20.

pag. 180. & 181.

V 2

with



with a candle, for not longe before and in the presence of the *Maior* with some 50 others, his mouth was by 12 persons or their aboutes looked into with a candle, but no tongue nor parcell therof was their to be seene, saue the roote in his throate: Againe, *So*: thrust his tongue backward into his throate, speake with his mouth wyde open, pricked with pinnes, endured it, foamed exceedingly, that the foame ran downe on both the sides of his mouth, and about his chinne, & roaped downe into his necke: These thinges (confessed by the *Disc.* himselfe and the frendes of counterfeiting, yea deposed by his owne deponents,) can not any body naughtely disposed easily doe: yea hereby it is euidēt that no body can by art doe the like, and therefore *So*: hath not counterfeited. Let the *Disc.* then and frendes of counterfeiting be iudged out of there owne mouthes. And this is the 12. time the *Discoverer* is convinced by his *Discovery*, Before we haue hearde that the *Disc.* in his *Discoverie* hath discovered my innocencie: & heere we playnly see that he hath done as much for the cause it selfe. Yf now hereby the impossibilitie of *So*. counterfeiting doe appeare: how much more, when herevnto we shall add the rare and supernaturall accidents mentioned in my answere to the last chapter of the third booke.

*Discoverer*

Whether these depositions will satisfie *M. Dar.* and his frends, it may be doubted, but to any reasonable men they will be sufficient, to shew the vanitie of the foresaid pretended impossibilities.

*Darrell*

The *Disc.* may now be out of doubt, that these his depositions doe not satisfie me, as also why: neither doe they or can they satisfie I trust any reasonable men, but must needes appeare vnto them to be as generally vaine & friuolous, so most of them manifestly false, & the deponents plainly periured; if they hane so deposed. Farr therefore are they from shewing any vanitie in the aforesaid impossibilities, witnessed by a cloud of witnesses. And thus is this supposed vanitie of the aforesaid impossibilities quite ouerthrowne, & made lighter then vanitie it selfe.

#### OF CHAP. 10.

How contrarie to *M. Dar.* and his frends assertions, *W. So.* was accounted by many in Nottingham, for a dissembler, from the time that he begane his practises there, vntill he confessed the same himselfe.

*Discoverer*

This he proueth by fundrie depositions. One deposeth, I told *M. Dar.* it was reported, that the boy did counterfeite. Another, I did verilie thinke that he did but dissemble. A third, many still hold opinion, that the boy did dissemble. A fourth, I thinke that *So.* dissembled: and thus doe 3. moe depose.

*Darrell*

pag 235.

pag 215.

pag 201.

pag 233.

pag 189.

pag 233.

pag 257.

pag 259.

Tho. Porter

Rob. Cooper

Ed. Garland

M. Barnard



The people of the Jewes said of Christ, that he was a glutton and a drinker of wine, and that he had a diuill: yea the pharises said of him, that he was a coniurer, casting out deuils, through Belzebub the Prince of deuils. And yet behold there was neuer any thing more false. Many, yea generally all the people of the Jewes did thinke and report, that the disciples did steale Iesus away by night, whiles the souldiers slept: and I warrant you, had the hie priests, (who rayled vp this slander of the resurrection of Christ) sent forth Commissioners, enow would haue deposed the same. and yet loe exceeding false: yea not only so, but abhorring to common sense. For what more absurd and senseles thinge can be vttered, then that which the souldiers affirmed, that while they slept, his disciples stole him away? yf Chrst was gone while the souldiers slept, as they reported, and was generally beleueed, a monge the Jewes how knewe the souldiers that the disciples stole him away? and whether he raised vp himselfe, and went away yea or no, as his disciples affirmed? Thus we see theris nothing so false and absurd, specially if it be against the glory of god, and the good of his church, but if Sathan once gette any to giue it out in speach, many will beleue it, and report it. Even so albeit it be palpable false, abhorring from reason and sense and vtterly impossible to be true, that Som. did counterfeit, yet not withstanding it may be beleueed, reported, and deposed by many. So in considerate and foolish is man to beleue euery thing. This the old serpent hath in long experience knowne to be true, & that therby yea by nothing more he hath in all ages preuailed greatly against the Lord, and his servants. Otherwise he would neuer spread abroad so manifest slaunders as vncessantly he doth. And as generally in other cases he doth thus without faile, & euer will: so hath he done in these particuler workes of god, whereof my selfe haue bene a witnes. Kath. Wright was no sooner dispossessed, but presently the deuill raised vp one Beckingham an old man in the ministrie, and a kinde of preacher, to say that she had the falling sicknes: and yet the man neuer saw her vntill her dispossession. Darling being dispossessed, Sathan stirred vp one Edward Baker to say that he counterfeited, and others to report that he was helped by a witch of Staphenbil. when the 7. in Lancashire were deliuered from Sathan, the papists gaue it out and spread it abroad that I was a Coniurer, in so much as M. Dickons writtinge vnto me thereof, aduised me to come to Manchester, and onely in the pulpit to cleare my selfe of that slander. Neither doe I doubt but that the same is noysed among them vntill this day. For since my imprisonment I vnderstand by writing, that they report their, that I did put the deuill into them all, the very same words also haueundry of them said to my face in prison. And they papistes at they Clink openly and a loud haue called my beloued brother M. More, who ioyned

math. 11. 19.

Iohn 7. 20.

math. 9. 34. and

12 24.

math. 28, 13. 15

prou. 14. 16.



with me in the same worke, (and in regard thei of hath bene my fellow in bonds) *Coniurer*. In like sorte when the deuill was cast out of *Somers*, he had some at hand to say that he counterfeited: yea ceased not vntill by himselfe and his instruments, he had not onely drawne the boy (vpon whom the worke was wrought) to say that he counterfeited: but that the same might be more probable and the rather beleiu-  
ed, to affirme besides that I taught him so to doe: yea lett vs assure our selues that if Satan should be driven out of thousands hereafter, against euery such worke of god, & for the obscuring of it, he would raise vp & spread abroad one slander or other: otherwise god should goe with the glorie due to him, and man make his best profit therof, without any resistance by Sathan, which is not possible, except in some speciall case, and for a certaine time it please the lord to chaine him vp. Be it then as the *Disc.* saith, (though in this chapter of his there be much vntruth) that *So* was accounted by many in *Nott.* for a dissembler: it doth no more proue *So.* to be a dissembler, then the account and report of the people of the Iewes proueth that *John* the baptist had a deuill, yea that *Christ* was a glutton and drincker of wine, that he cast out deuils by the prince of deuils and that he had a deuill: In a matter of religion or concerning god or his seruants. *vox populi*, is not (as we commonly saye) *vox dei*, but often, if not for the most parte, *vox diaboli*. Yet indeede the people or multitude, said not from time to time, nor yet at any time, that *So.* counterfeited, as the *Disc.* affirmeth, but the contrary. But let vs frame and therby a litle better obserue the *Disc.* argument, therby to see how substantiallie he proueth *Sem.* to haue counterfeited. It was reported, saith one: I thinke, I verily thinke (say others) that *So.* did counterfeit, ergo *So.* counterfeited. Behold the *Disc.* demonstration. If this be a good argument, then this also: many reporte that *So.* did not counterfeit, and some of better iudgment and credite then these deponents haue so deposed: as namely *M. Ireton*, *M. Browne*, *M. Evington*, *M. Brinsley*, preachers of the gospell: ergo *So.* did not counterfeit. Thus also I can proue that *So.* was possessed, for they aforesaid preachers haue deposed that they thinke *So.* Yea what is their so false, that one may not (in appearance) proue, or so true that he can not disprove by this kind of argument? many thinke and prattle of the fyre of purgatorie, ergo etc. The Iewes who are not a few thinke, and verily thinke, as I say to this day, that the *Messias* is not yet come, ergo. The *Disc.* may be assumed thus to dispute. But this shames kinde of arguing, doth well suit with the cause he hath in hand. Neuerthelesse I am more particularly to the cheifest of these depositions.

*Discerner*

*I* shall alway (saith *M. Alked*) say in my hart, that he did but dissemble.

*Dir.*

math. 11. 18.

but alas these men were out of their owne element.

pag. 150 & 151.

pag. 159.



Darrell

we haue heard before how greatly *M. Aldred* was affected with that he beheld in *So.* the 6. of Nouember at night, and the day of his dispossession, whither for breuities sake I referr the reader: so as it can not possible be true that is heere deposed. And if *M. Aldred* haue affirmed this vpon his oath, his depolition is not to be regarded.

Discoverer

When I perceined (quoth *M. Leigh*) that the diuel, that was pretended to be in *Somers*, could speake no language but English, I tooke the boye for a counterfeite, and so alwayes after I did repute him. pag 263.

Darrell

I answere *M. Leigh*, that this is a sory argument and sily conclusi on to perswade him (and others through him) of *Som.* counterfeiting, becaule he could speake no language but english. For their be many (no doubt) in *England* which be somewhat stragly handled, that can speak no other language but english, & yet are no counterfeits. Neither doth it hence follow that he had no deuill in him: except *M. Leigh* can proue this, that whosoever is possessed and hath a deuill in him, speaketh diuers Languages: then indede he saith somethinge. Their is no doubt but that the deuill can skill of all Languages: but it followeth not their vpon that beinge in man, he theirfore will speake the said languages, or some of them, at the becke alio and pleasure of this or that man.

He can doe many thinges, that he will not doe. No question but the deuill in *So.m* (god permitting) could haue done a thousand thinges whereby it should haue bene as manifest he had bene in *Somers*, as by speaking latin, or greeke, whereof he did not one: and yet it followeth not their vpon that he was not their.

## THE FIFT BOOKE

OF CHAP. I.

How *M. Darrells* credite, touchinge his dealing with the boy of *Burton*, doth relye vpon a false and foolish booke, that was published of the said boys pretended possession, and dispossession.

Discoverer

And *M. Dar.* himselfe confesseth that he read, or at the least did heare the said booke read over, before it went to the presse: and yet acknowledgeth



(c) one would  
thinke that this  
Disc had neuer  
gone to school  
he reasoneth so  
childishly as if  
a discourse may  
not be true in  
the substance &  
yet faultye in  
some circum-  
stance.

upon diuers occasions, as heereafter shall appeare, that sundrie poyntes in it are vnttrue: which beinge considered together with the premises it may well bethought, that M. Darr. writteth falsely, when he tellet vs that a greate many would depose the saide booke to be (c) true, if they might be called *cheiruno* by authoritie.

Darrell

The Disc. hauinge vsed many wordes to finale purpose and not worthy the answearing, to proue the printed booke concerninge *Darling* to be a false and foolish booke, commeth in the third and last place to that which he thinketh to be most materiall, namely, my owne confession, in that I acknowledge sundrie poyntes in it to be vnttrue: and these he sheweth in the chapter followinge to be three. But we must vnderstand they are matters of circumstance, and that I doe not iustifie the booke in every circumstance, but the historie to be true in substance, as appeareth by pag. 266. Now marke good reader how the Disc. argueth: The booke concerninge *Darling* is vnttrue in some poyntes, therefore in all, or ergo the whole booke is false. Hath he his senses thinke you, that gropeth not the grossnes of this argument? Now, wheras it may seeme that I was in fault in that I did not correcte the booke in these saide poyntes that were a misse, seeing I read it ouer before it went to the presse, the very truth is, that in a writinge which I returned togeather with the booke to M. Iohn Denison the publisher theirow, I did sett downe the summe of that I speake to *Darling* & his friends, desiering that that beinge the truth might be published, & that the other lines which were penned (and now printed) wherein these said vntruthes are contayned, might be left out. Am I now in fault, because these things were not accordingly reformed? Touchinge the other poynt, to witt my affirminge, that many are readie to depose the said booke to be true, though I my selfe (forsooth) acknowledg it to be false: marke I praye thee (good reader) the deceitfull dealinge of the Discoverer: how he purposely leaueth out the speciall wordes that should cleare the case, v<sup>z</sup>. for the substance of it. I sayd in my Apologie, the booke printed for the substance of it, hath bene offered to be confirmed by the oathes of a great many: a principall part whereof we see he omitteth: without which omission he could neuer haue made (as euery child may see) this goodly flowrish, and therefore it must needs be that the same was wittingly and aduisedly done by him, which aggravaterh his fault therein: whereas I meant then and doe meane still, that the substantiall poyntes theirow that make against counterfeiting, are true and iustificable. For confirmation wherof we must know, that M. Denison whē he came to the B. of London to be examined about the same matter, brought in writinge the names of a great many (I thinke a-  
bout



bout 40. ) who offered to depose to the same effecte, yf they might haue bene admitted: neither doubt I but that he made this knowne to the Bishop.

OF CHAP. 2.

Of M. Darrells rashnes in affirminge Thomas Darling to be possessed, and of his cunning instructing him, how to behaue himselfe vpon the day of his pretended dispossession.

Discoverer.

This matter of Darlings was so acceptable vnto M. Darrell hauinge bene out of worke from the pretend ed dispossession of Katherine wright, v<sup>z</sup> pag 170. for about 9. or ten yeares, as that he thrust himselfe into it somewhat grossly.

Darrell.

This he proueth by the deposition of Robert Toone, who deposeth that he relatinge to other preachers and my selfe, the manner of the boyes fits. I answered, that my opinion was the boy was possessed. Darrell said he was of opinion &c. ergo. a worthy argument sure. In the 22 page the Disc. hath these words: The certaintie heereof is that M. Walkeden the boyes grandfather hercing how M. Darrell had helped Kath. Wright, procur ed him to come to Burton, to helpe Darling. If now the Disc. speake true ly as indeed he doth (though he seldome fault that way) then every one may see that Darrell did not thrust or intrud himselfe into this acti on, muchles somewhat grosslye as the Disc. affirmeth, being theirevnto requested and procured by the boyes grandfather M. Walkeden. And thus is the Discoverer convinced the 13. time by his owne Discovery.

And where he saith that the aforeaid preachers vpon my perswa pag 171. sion, resolved together with me & diuers other ministers of a fast to be had at Burton for Darlings dispossession, and indeuoreth to proue the same by Iesse Bees deposition. I answere that had we done so, we had done nothings whereof we neede to be ashamed, but the truth is we had not a word about that, as M. Hilderbam and M. More with the rest of the ministers can witnes.

Discoverer

Being earnestlye intreated (saith M. Darrell) for my presence at the fast I pag 176. denied the same, and that for these two reasons: v<sup>z</sup>. for avoyding the note of vaine glorie, and that the people through myne absence might be kept from ascribinge any speciall guift to me in casting out deuils. In which his second reason it may be obserued: first his conceite, that the deuill the next daye would be cast out: then it appeareth that he had vsed great vauntes o' the dispossession of Kath Wright, or otherwise, why should he haue suspected a ny such thing by the people? Againe if this were not a shifiting reason, how came it to passe, that he was present at the dispossession of the 7. in Lancashire: but especiallie of Wil. So. when his name was almost at the highes

Dar



Darrell

VVhat my conceite (as the Disc. termeth it) heerein is, and where vpon grounded, appeareth by that I haue said in my *Narration*, treating of the meanes of dispossession. For answere to the seconde thing heere objected against me, I onely put the christian reader in minde, that the people of the Iewes would haue made Christ a king, and the people of *Lisra* with their priest would haue sacrificed vnto the Apostles, *Barnabas and Paul*, as gods come downe vnto them in the likenes of men: and yet it is certaine that Christ and these his Apostles were farr from seekinge or desiring any such thing. To the third I answere, that beinge priue to the great good I sometime had receiued in beinge an eye witnes of this notable worke of god, and griued in this respecte for my absence heere spoken of, especiallye after the boyes dispossession: I theirvpon thought and determined with my selfe, if like occasion afterward should be offered of my presence, not to with draw my selfe as I did any more, thereby to loose the benefite of that good which the Lord in mercy might affoord me by beinge present and an eye witnes at these & such like deliuerances: albeit in the two former respectes, or for the two reasons aforesaid, I after my selfe desired & could rather haue wished to haue bene absent then present. And that heerein I speake the truth, and lye not, god is my witnes.

pag 177.

Discoverer.

*Howbeit, if he had bene so carefull to haue avoyded the note of vaine glorie as he pretendeth, he would neuer haue suffered the wordes before mentioned of the diuell, touching his praying, as fast as they did, that were with Darlinge, to haue passed his handes: for thereby he seemeth so greedy of some commendatiō, as rather then faile, he was contented to receiue it from satan.*

Darrell.

Answer 1

2

Had I bene the publisher of that booke the Disc. might then with some better colour haue framed this malicious collection against me 2. those words are not so much sett downe for the matter of the, as for the māner of their deliuerie, v<sup>z</sup>. *with his mouth wide open*: which thing impossible to be counterfeited, will the sooner be beleiued, whē it is not onely declared that the boy spake with his mouth wyde open, but also specified what words he so vttered: and in this respecte their was good and iust cause of publishinge them. 3. Their is small cause why any should commend me, or conceiue well of me in regard of this speach, seeing it was spoken by the father of lyes, and therefore greatlye to be suspected of falshode, excepte my selfe had published the booke: for my perysinge of it was knowne onely to some 3. or 4. persons.

OF CHAP. 4.



Of M. Darrells further practise with Darling to pretend, that Sathan sought to reenter into him, and of some other his vnttrue assertions concerning the boyes fittes, and of his cunning dealinge likewise with him, that he should neuer confesse his dissimulation.

Darrell.

From page 285. vntill 290. the Disc. pursueth his owne shadow, labouring with many wordes to convince me of that I neuer affirmed. v<sup>z</sup>. That Darling in all his fittes was altogether senceles: this I haue shewed before in my answere to this generall charge, wherevnto to avoyde tediousnes and idle repetitions of the same thinge, I referre the reader for fyll answere to all that heere he objecteth against me.

Discoverer

Another thing that the Disc. troubleth himselfe much with, and where aboutes he bestoweth many lines, even from the page 289. till pag 289. page 293. is, that I should affirme, that it was Sathan onely (as I did thinke) that vsed the words in those dialogues mentioned in the said booke: be the said Satan transforming himselfe into an angell of light, at such times when he seemed to speake godlily. And this he confuteth full soundly (I warrant you) first by producinge the boy Tho. Darling deposing, that he doth not beleue so. Then by the deposition of Iesse Bee a sadler, who saith: that whosoeuer affirmeth so, doth lye in so affirming. There reason is, because of the godly speeches he vsed mentioned in the dialogues. Then and in the third and last place the Disc. himselfe telleth vs, that for the same reason he thinketh that it can not be that the saide dialogues came from the deuill: his wordes be these: If any man will take the paynes to peruse those speeches, which Iesse Bee hath fathered vpon the boy in the said dialogues: he shall finde them to be such as will hardly be found againe in any storie that euer was written to be ascribed to Sathan.

Darrell

If now I can shew out of a history of good credite against which there can no exception be taken, as holy wordes and as vnlikely to come from Sathan, as those mentioned in the dialogues, to haue yet neuertheles bene vttered by Sathan, then I hope the Disc. will yeeld, that the holines of those speeches doth not lett, but that the same not withstandinge they might proceede from the diuell. VVe read then in the diuine storie, that the Temptor saide vnto Christ, it is written, al

mark. 5.9.  
mark 1.24.

leading scripture for his purpose, (all the wordes whereof be holy.) And often thus: Iesus the sonne of the most high god. And againe, I know thee what thou art, even the holy one of god. VWhat wordes I praye you be more holy then these? and what wordes more vnlikely to come from Sathan then such as these? Sure if the Disc. had bene liuinge in that age, and present at these holy and diuine speeches, he would not



haue thought they came from Sathan. Even so likewise I mize what the B. and S. Harsnet would haue sayd, if they had bene by, when that testimonie and commendation was giuen by the diuell of Paul & Silas, whereof we read in the actes. *These men* (saith he) *are the seruantes of the most high god, which shew vnto you the way of saluation.* VVhat wordes almost could be deliuered more vnlikely to proceede from the diuill, that aduersarie of mankind, then these? for being true, a man at the first blush might imagine, that if the were the speeches of the euill spirit, then sure he was not vnwilling that men should be sau- ed: wherasthe old serpent ment theirby to hinder, and did mightelye hinder the saluation of men, I meane the inhabitantes of Philippi: for by oft crying out in that manner as he did, he moued and occasion- ed S. Paul to cast him forth of her whom he possessed, and othe rs vp- on that facte of the Apostle, to cast him and Silas a prophet into pri- son, & so ordered the matter that vpon their inlargment they depart- ed the citie: which no question was the thing Sathan aymed at in the commendation he gaue of Paul and Silas. So that by these and such like examples of the holy scripture we may safelye conclude, that the wicked spirit heere spoken of, did ayme sure at some euill practise & intent, when he vsed those holy words mentioned in the sayde dia- logue howsoeuer the Disc. happely iudge otherwise, and his deponent Iesse Bee, because of the godly speeches contained in the dialogues.

*Discoverer*

pag 293.

M. Darrell being charged, that since the time of the pretended disposse- sion of Darling, he had cherished, entertained & lodged the boy at his house: and that least his owne packing and dissimulation might happen to be de- tected as well as the boyes: he did vse this, or the like perswasion in effecte vnto him: v<sup>z</sup>. that he should continue constant, and not suffer himselfe by any allurement to be drawen to say, that he had dissembled in his former fittes, and that he was neuer possessed with any wicked spirit. And his an- swere is thus: one night I entertained the said Darlinge in my house at Ashby: and the rest he denieth: but Darling himselfe deposeth it. I haue bene with M. Darrell (saith he) diuers times, sometimes at Eyrton, once at Apleby, once at Packington, at seuerall exercises: from whence I went hom with M. Darrell to Ashby, and supped that night with M. Hildersham, M. Dar. two other ministers, and Mistris Ireton, at M. Hildershames house, & did lye that night at M. Darrells. Also I confesse that M. Darrell hath had some communication with me, and hath willed me at sometimes that I should be constant, and sticke to the truth, meaning, that I should not suffer my selfe to be drawen to affirme that I was not possessed: but that I had dis- sembled in all my sayd fittes, and so consequentye, that God had not deli- uered m<sup>e</sup> from the possession of Sathan.

Darr.



Darrell

Heere is great adoe and much prattle about *packing, dissimulation,* and I knowe not what, and of the feare forsooth that was on my behalfe least the same should be detected: but if the Iudge should call for the evidence to prooue this, then come in nothing but 2. poore & silye circumstances or presumptions: either of which if the be of force to prooue any thing, must needs probablie conclude this said *packing*. the 1. circumstance  
 The first circumstance and argument of his is this. *Since the pretended dispossession of Darling, Darrell hath cherished, entertained, and lodged Darling:* it is probable theirfore that *Darrell* taught *Darling* to counterfeite a possession: and that at such time or times ther was some *packing* betwene them about the smothering of the said *dissimulation*. The antecedent or former parte of his reason the *Disco.* pretendeth to prooue both by my owne deposition and *Darlinges*, but he doth not prooue it fully: for in it he speaketh of my *cherishing of Darling*, as if he had bene my darling indeede, or as if I had bene some foster father vnto him, but proueth no such thinge, but onely the bare lodginge of him one night onely: and truely I doe not remember that euer he did eate one crumme of bread in my house in his life. But admitte he had supped with me as well as lodged with me, and stayed with me a longer time, not that night onely, but diuers nightes, what of all that? admittinge the antecedent to be true (as it is false) yet how doth the consequent and it hange together by *M. Harsnetes* logike? many haue both eaten and lodged with me, whom I neuer packed nor consulted with about *dissemblinge a possession*. The second circumstance is, *Darrell willed Darling to be constant and stick to the truth, and not suffer himselfe to be drawne to affirme that he had dissembled* I wold be loth to blot paper or stand long in answering and refuting such ware as this: And therfore I only desire the reader to open his eyes and to behold the vanitie of it, and withall the shifting pacherie of this *discoverer* who pretendeth forsooth and would faine haue the worlde to thinke that these wordes of mine were vsed to *darlinge* at mine owne howse at *Asbie* and that *darling* hath so deposed, & therfore I deposinge the flat contrarie, must needs be forsworne. Now this cunnige insinuation of his is closely & darkely but yet maliciously shut vp in these wordes of his: *the rest darrell denieth:* implyinge therein as if I simplye and absolutely *denyed* all the rest which (to make the case plaine and apparant vnto the good reader) I doe not I doe not *deny* that euer I vsed any such speeches to *Darlinge* at all, But that I vsed any such speeches to him in my house at *Asbie* the night I lodged him there, or spake any words vnto him to that effect, This is that which I *denyed* vpon my oath, and *deny* agayne: nay I haue vp-



on my oath to the *B of London* confessed, that I said to *Darlinge* as is here by him deposed. But where & when? in the *Gatehouse* after this *Darlinge* had bene in the *Bishops* house for sundry weekes together, and sundry meanes vied, yea and by your leaue none of the best(c) to haue drawen him with *Sommers*( for the strengtheninge of *Sommers* confession of counterfeitinge) to saye and confesse that he had counterfeited: as threatning, and imprisonment in the *Bishops* house, forging and deliueringe of letters to *Darlinge* as come from me, and therevpon requiringe and obtaining answeres from him to the same letters, a thinge not denied by the *B. of London* him selfe in open Court. In like sort *Darlinge* deposed that I said thus to him (as here is specified) at the *Gatehouse* after his departure from the *Byskop*, and not at *Ashby*: the contrary where vnto he is redy to depose. Now where the *Disc.* by his wresting and writhing, alteringe and keeping backe parte of our depositions intimateth, that one of vs must nedes be periured, & that in his christian and charitable intendement must nedes be *Darrell*. The truth is (and so it will appeare) that in our depositions at large we deposed one and the same thinge in effect, our depositions strengthening and confirming one another and not dissenting or crossing one another And by these kind of sleights and slipperie dealing: the *Disc.* maketh often shewes of periurie and contrarieties where none is. If you will haue any more circumstances, they are let downe a lyttle before in the *Discouerye* and doe here followe.

3, circumstance  
pag 272.

*Darrell* no sooner saw the boye in a fitt, but presensly he affirmed him to be possessed.

4  
pag 272.

*Darrell* tolde them in *Darlinges* hearing of *Katherin wright*, who hauing bene possessed was troubled in such sort, as *Darlyng* was.

5  
pag. 273.

*Dar.* repeated in the boyes beareing what were the signs both of possession & dispossession, mentioned in the scriptures, whereby *Darlinge* might learne, what he was to act & practis the next day when he was to be dispossessed.

6

*Darrell* mouing the boyes freindes to haue a fast for his pretended dispossession tolde them that that kinde of spirit was not cast out but by pray- and casting.

7  
pag 274.

*Darrell* hauing appoynted the sayd fast, he foretolde to those that were present in *Darlings* hearing, that they should see the deuill cast him into verry strange fitts, and that they should heare the deuill speake in him, whereby the sayd boye myght learne whate he was to acte that daye.

8  
pag 285.

*Darrell* affirmed that *Darling* was senceles in al his fitts.

9  
pag. 289.

*Darrell* affirmed that whatsoeuer *Darlinge* seemed to doe or speake in his fitts it was nothe, but *Sathan*.

These circumstances are all of them in a manner false slanderous, and malicious so weakly proued and so sottishly and absurdly applyed, as a man



and *Mary Cooper*, confesse & report impossibilities of themselves, in saying they counterfeited, if so be they haue so saide.

*Ergo* they ought not to be credited.

Now concerning this *Darling* (to passe by sundrie other strange actions or rather passions of his,) he oft times in aday in his fittes, had a great swelling in his body, by reason whereof diuers times the buttons of his dublett did brust off, and his aglet holes breake, albeit they were purposely made and sett on the stronger. 2. He beinge but of 13. yeares of age was of that strength that two strong men could not hold hi downe or rule him, a thing impossible to be counterfeited: for no man can add to his strength by counterfeiting. 3. In his trāces he vttered sundrie continued speaches with his mouth wyde open, as appeareth by the booke that is printed of him. 4. his armes & shoulder bones were in many of his fites thrust out of ioynt, seene & felt sundrie times by diuers. Now beside the paine and anguish of the ioyntes & senowes in this case, I would faine knowe for my learning, how it is possible for a man to put his bones out of ioynte and in a gaine at his pleasure, and then immediatly use and occupy his armes in as good plight as if no such thinge had happened vnto him. Yf *M. Discouerer* with his sweet *Iewell W. Somers* can with all their nimblenes. packinge, and dexteritie, but deuise to counterfeite such prettie trickes as these, then indeede the say somethinge to *Darrell*, and for *Darlings* counterfeiting.

Furthermore *Alice Goodridge* the witch sundrie times confessed, that she mistaking *Tho. Darling* for one *Sher rat a boy*, sent her familiar or spirit in the liknes of a dog (partie coloured redde and white, called *Minny*) to torment him in his body, and that she had caused his vexation by the diuel. And further at her sendinge of him, she strained all her bodye, and vomited, bidding her *minny* to goe and doe the like to the boye, who returning saide, that he had done so. Now the truth is, that besides the childe was most fearefully tormented, in and through all the partes of his bodye, he was much troubled with vomiting & with often prouocations therevnto, as yf he had striuen and strained to vomit and could not. It is also to be remembred, that shee named the time when, the place where, the occation wherevpon, and the wordes she vsed when she sente the deuill to torment him, as appeareth in the 26. page of the printed booke. Herevpon *Alyce Goodridge* was committed to *Darbye gaole*, indited and arraigned, and founde guiltie thereof, and by my *Lord Andeson* sentence giuen vpon her to imprisonmente, where since she died. These thinges considered, to saie and publish thus confidently that *Darling* counterfeited, what is it els, but presumtuously to condemne both Iury and Iudge, eyther



face. 2. But admite he had made such a confession: seeing it is evident it had bene done of frailtie and humane infirmitie (which yet god be prayſed he did not) *what is this* (as the boy himſelfe ſaith) *to the purpoſe?* If I of frailtie ſhould ſay &c. Heere it muſt not be forgotten how *Darling* a youg ſtripling of thoſe tender & vnſettled yeares was dealt with and enſnared. He was for the ſpace of a moneth in the *B.ſhops* houſe: duringe which time the *Biſhop* and his *Chapline* with all their fetches and deuifes weare dayly and howerly in hand with the boy to wringe this *confession* from him: which they beinge not able by any meanes to obtaine, and diſpairing theirow as it ſhould ſeeme, *Harsnet* his ſcholemaſter vndertooke to doe this feat, when they two were in his chamber together, and did effeete it accordinglye, but in ſuch manner and by ſuch a worthy deuife as we heare: and then preſently perceiuinge him not to be for there purpoſe as *Somers* was, they retayning *Somers*, turned him out of the doores. But before and to the end aforeſaide, I meane the gettinge of a *confession* of counterfeitinge, (which notwithstanding they went without) he was kept ſo ſtraight, that none of his frendes, no not his mother, might haue any acceſſe vnto him. ſometimes he was not a little fawned vpon: ſometimes mightily threatened. *S. Harsnet* they two being in his chamber alone, offered to thrattle him, and threatened to whyp him, if he would not confeſſe *Darrells* practiſes, ſheewinge of him two roddeſ. diuers other threatnings I omitte. He was imprifoned in the *Biſhops* houſe: ſundrie letters alſo (as is before mentioned) were framed and deliuered to him as ſent from me, from whom anſweares to them were obtayned, theirowby likewise to haue entangled the boy and to haue gotte ſomething from him if poſſibly the could. Admit now that *Darling* a boy of 15. yeares of age, beinge thus ſore layde at for a *confession*, had at length of frayltie, and in a deſire to be at libertie and ridde out of theirow handes, yeelded them that ſorie *confession* that is thus fathered vpon him: had the thinge confeſſed by him, bene theirowfore true? Men ſometimes of greater yeares and riper iudgment, haue in ſuch caſe ben too eaſily drawne from the truth to affirme that which is falſe and erronious, How eaſily then might ſuch a weake boy be peruerted and ſeduced? 3. Suppoſe that he had voluntarily and of his owne accord confeſſed that in all thinges he diſſembled, yet the ſame ſufficed not to proue him a counterfeit, ſeeinge it is evident ſome thinges were done or ſuffered by him which can by no poſſibilitie be counterfeited: whence may be drawne an unavoydable argument to craze the credite of him and *Somers* and of the reſt of the ſuppoſed counterfeites: For no man confeſſinge or reportinge an impoſſibilitie of himſelfe ought to be credited: But *Somers*, *Darling*, *Katherine Wright* and



bade him, and further shee did confesse that after that time, she neuer sawe the said litle dogge, but once, that it came to her in the Gayole at Darby, whether shee was committed for the said facte, and she being in the sayde Gaole, was brought before the Iustices of Assise and Gaole deliuerie, and their desired the said Iustices to be good to her and forgine her, & she would neuer doe so any more. In testimonie wherof we herevnto severally sett our bandes and seales, dated the First daye of October. 1598.

Humferye Ferrers.

Thomas Gresley.

**T**o all those to whom it doth or may appertaine, we whose names are under written, aswell resiantes and inhabitantes of the towne of Burton upon Trent in the countie of Stafford, as others greetinge. whereas wee have bene requested, and desired to certifie our knowledges, concerninge the straung handling or be taking of one Tho. Darling of late grievously handled and tormented, and that in such strange manner as was wonderfully to be hold, (whereof we weare eye witnesses) we therefore for the better satisfi-  
ying of all those, that are desierous to know the truth in that behalfe have thought good to signifie, that we are perswaded, and doe verily thinke, that the said Tho. Darling did not dissemble, or counterfeite in any of those his fittes, or strange betakings. And the causes or reasons which moue vs so to thinke be many. wherof for avoyding of over tedious matter, we will onely here in alledge some few, (as namely) first for that we haue knowne the said Tho. Darling from his childhood to be of an honest and gracious disposition. and both himselfe and his fren in whose keepinge he was duringe his said fittes to be such as we are well assured, would haue no hand in counterfeite or lewde practises, and also the manner of those his fittes, tormentes or betakings were such, and so supernaturall as we are fully perswaded that no man is possible able to counterfeite the like. And also for that there was one Alice Gooddridge &c. To the effect in the asire said Testimoniall. And their upon this Alice Gooddridge being brought before the Iustices of assise and Gaole deliuey was by dewe course of lawe then convicted of the same fact, in testimony wherof we haue herevnto severally subscribed our names, dated at Burton aforesaide the fiste daye of October. 1598.

Peter Eckerfall minister at Burton. I. Grainger. VV. Caldwell  
VV. Hawes. I. Hawes H. Blackwall R. Turner VV. woodcocke  
I. Fichit I. Finney E. wrightman V. Palmer R. Moore R. Hyde  
I. Debanke I. Bridgett F. Hudsonne T. Dutton R. watson I.  
Horbyne R. Baker H. Clarke. E. Goodcole R. Taylor I. Simpton  
T. Halten the elder, constables of Burton. T. Halten the younger R.  
Hayes w. Harresen I. Taylor. R. Shenten. H. wackfeild. R. Tomson  
T. Saunders. I. Alsoppe. R. Teale. w. Clarke. T. Stanly. R. Hendlye  
I. Henworthe I. Butler R. Bradlye Raphe Teate.

A 3

Thus



of iniustice or simplicitie, or both. And these things are so notori-  
usly knowen to all the Cuntrye, that an hundred such shamelesse *Dis-*  
*couryes* as this, are not able once to bringe them (I meane the impolli-  
dilites afore-saide) into doubt or question there. For the further  
confirmation where of, we are ready to proue and auerre the same  
by the oathe of many sufficient witnesses, and there-by make it most  
eident and playne to the world, that it is impossible that *Darlinge*  
shoulde be a counterfeit. In the meane season we may remember that  
two *Iustices of peace and quorum* and aboue fortye of the inhabitantes  
of *Burton* neyghbours there-vnto, which were eye wytnesses of *Dar-*  
*linges* vexations haue vnder their hands in twoo seuerall testimo-  
nials witnessed, that his fitts, torments, or betakinges, were such and so su-  
pernaturall, as they are fully perswaded no man is possible able to coun-  
terfete and for this and some other reasons are perswaded and doe ve-  
rily thinke that *Darlinge* did not dissemble: as appeareth by the tenure  
of their letters testimoniall here followinge. The former wher of the  
*Bishop* hath, and a coppie of the latter, as I take it.

**T**o all those to whom it doth or may appertaine, wee whose names are  
vnder written, *Iustices of peace, and quorum* within the countes of  
*Stafford, and Darby*, amongst others send greeting. whereas we haue bine  
requested and desired to certifie our knowledges, concerninge the straunge  
handling or betakeing of one *Thomas Darlinge*, of late greuously handled  
and tormented, and that in such strang manner as was wonderfully to be-  
hould, (whereof we weare eye witnesses) we therfore for the better satisfing  
of all those that are desirous to know the truth in that behalfe, haue thought  
good to signifie, that we are perswaded, and doe verily thinke, that the saide  
*Thomas Darling*, did not dissemble, or counterfeit in any those his fittes, or  
strange betakinges, and the causes or reasons which moue vs so to thinke, is:  
First for that the manner of those his fittes, torments, or betakeinges, weare  
such, and so supernaturall as we are fully perswaded, no man is possible  
able to counterfeit the like. And also for that ther was one *Alice Good-*  
*deridge*, the wife of one *Oliuer Goodderidge*, of *Stapenhill*, within the coun-  
tie of *Darby*, who long before that time, had bene suspected for a witche,  
and being for that cause brought before vs, did vpon her examination be-  
fore vs, confesse that shee did mistake the saide *Tho. Darling*, and thought it  
had bine one *Sherratte* a boy who had done her some wronge (as she saith)  
and moreouer we haue bine informed by some of good creditt to vs well  
knowne, that the saide *Alice Goodderidge* did confesse that shee did call her  
thing (for so shee termed it) which was (as shee said) in liknes of a little dog  
and called it *Minnie*, and bad it goe after the saide *Darling* (thinkinge it  
had bine *Sherratt*) and tormente him in all the partes of his body, which  
saide litle dogge returned to her againe, and told her he hau done as shee  
badde



bale him, and further shee did confesse that after that time, she neuer sawe the said little dogge, but once, that it came to her in the Gayole at Darby, whether shee was committed for the said facte, and she being in the sayde Gaole, was brought before the Iustices of Assise and Gaole deliuerie, and their desired the said Iustices to be good to her and forgine her, & she would neuer doe so any more. In testimonie wherof we herevnto severally sett our bandes and seales, dated the First daye of October. 1598.

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ying of all those, that are desierous to know the truth in that behalfe have thought good to signifie, that we are perswaded, and doe verily thinke, that the said Tho. Darling did not dissemble, or counterfeite in any of those his fittes, or strange betakings. And the causes or reasons which moue vs so to thinke be many. wherof for avoyding of over tedious matter, we will onely here n alleadge some few, (as namely) first for that we have knowne the said Tho. Darling from his childhood to be of an honest and gracious disposition. and both him selfe and his fren in whose keepinge he was duringe his said fittes to be such as we are well assured, would have no hand in counterfeit or lewde practises, and also the manner of those his fittes, tormentes or betake-  
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I. Henworthe I. Butler R. Bradlye Raphe Teate.

A 3

Thus



Thus we see that howsoever *darlinges* vexation by Sathan is not confirmed by the oathes of men as *Somers* is: Yet by the testimonie of many witnesses of good credit, who render 3. forcible reasons against counterfeiting. He nowe that is so filthy as to beleieve this *Discoverer* vpon his bare reporte without any prooffe or reason of *Darlinges* counterfeiting, before the testimonye of so manye alleaging such effectuall reasons against counterfeiting: let him be filthy still and yet more filthy. The matter contained in these testimoni- als makinge against *Darlings* counterfeitinge, I haue sufficiently pres- sed and vrged before in my *Apologie* wherevnto the *Disc.* returneth no manner of answer at all, and yet beareth the world in hand, that he hath dispatched and wiped away all. These things which make so strongly against counterfeiting are likewise sett downe in the prin- ted booke of *Darling*, and are the principall thinges in it to be ob- serued to proue his vexation by Sathan: against these therfore and the rest of this kynde, the *Disc.* shoulde haue bent his force in that course he hath taken, wherevnto he saith not a worde, and not haue passed by these as if he sawe them not, and in stede of them cull out some petie triflinge thinges that maye easely be practised, or make a shewe of a possibillitie to be counterfeited, as namely, the speches vt- tered by the tongue of *Darlinge* dialogue wise and his apparitiones of a *Catt*, a *Dragon*, a *Beare* *Lightnings*, *Thundring*, a *Lambe*, a *Doue*, etc. which though I am assured that *Darling* did not counterfeit, yet it is euident that it is no harde matter to counterfeit and dissemble the same and more, if one were so lewdly giuen: and the world will ea- sily be drawn to beleieve a practice in such small and slighte matters as these: when it neither will nor can beleue these thinges here me- tioned to be counterfeited. And thus is laid open and discovered the craftie and fraudulent dealing of the *Discoverer*.

*Discoverer*

pag 192.

Lastly it is to be obserued, than *Darlinge* after he had continued a while in his first pretended fits, many supposed and gaue it out, that he was but a dis- sembler, as it maye appeare by the depositions following v<sup>r</sup>, Iesse Bees and Edm. Bakers.

*Darrell*

This is his other argument to proue *Darling* a counterfeit. The ve- rye same he vsed before to proue *Sommers* a counterfeit. A worthy one it is sure and in effect the same with this: many supposed and gaue it out, that *Paull* was a God: therfore he is a God. Thus we see what a blasphemous conclusion would followe vpon such an *Antecedent*, if it were true. when the *Disc.* hath put this argument of his (denyed by me) into moode and figure, and proued the proposition, v<sup>r</sup>. what soe-  
uer

22.14.11.



ver many suppose and giue out in speech is true, I will then yelde him the conclusion, and resigne him the conquest, and acknowledg both Sommers and Darlinge to be counterfeites. And this maye suffice for answer to the Discoverie concerning Darlinges counterfeitinge, and my teaching of him.

OF CHAP. 6.

Discoverer

A breife of Katherin Wrights confession touchinge the beginning of her dissimulation, and of the reasons that moued her so to doe.

The generall cause it selfe touching the late attempts of casting out the deuil, is of great importance: otherwise it is not vsuall, that matters so long past vx. about 13. or, 14. yeares should be searched into.

Darrell.

There is a cause then wee see of our attemptinge, he meaneth pretending to cast out ~~Evils~~, but what this cause should be, that is a secret forsooth, we shall heare more of that another time, for the presente we must contente our selues with a generall notize of a genrall cause, and that (saith he) of a greate importance. It is to be thought therefore and presumed that he meaneth the same cause which he speaketh of, Pag. 14. 15, that is, the setting vp of the Presbiteriall conceits, or discipline so long contended-for by some. VVhere-vnto we answerer (yf he meane so) as Nchemiah sometime did to Sanballat the enemye of the Iewes: It is not done according to these wordes that thou saiest: for thou faintest them of thine owne harte.

nehemiah. 6. 8.

Discuerer.

Katherin Wright being examined, confesseth vpon her oath, that in all the course of her pretended possession and dispossession, and of her iytts both before and since, whatsoeuer shee did that seemed to be extraordinarie, it was all dissembled.

pag. 279.

Darrell

To get this confession from this poore & simple maide (which is all that the Disc. hath to proue Katherin Wrights dissimulation) wee must know, that the Commissioners (who were sent downe by the B. of London for the same purpose the president or principal where of forsooth was S. Harsnet. this Disc.) kept her with the two halfe dayes and a night, and in the said time threatned to burne her scite if shee would not confesse that she had dissembled: as shee affirmed forthwith after shee came from the commissioners, bewaylinge her saide periurie. And herein S. Harsnet a commissioner was a principall agent. But be it granted that this her confession was voluntarie, and not extorted, as the contrarye is manifest. Yet therein is she not to be beleieued because in so affirminge shee reporteth those thinges to haue bene done



although a spirit  
cannot be felt  
yet it may cause  
a stirring or shut-  
ting vp & down  
of the iuncals: as  
did in *Somers* be-  
fore the 12 com-  
missioners

*M. Beresford* de-  
posing this, *S.*  
*Harsnet* refused  
it, *M. Beresford*  
not withstand-  
ing willed it  
might goe a-  
monge the rest  
of his depositions,  
but *S. Hars-*  
*net* till rejecting  
it, said vnto him  
thus, be like you  
will haue it ami-  
racle, yf you will  
haue it amiracle  
you shall answer  
it before my L.  
of London.

pag. 298.

done by her selfe which she possiblye could not doe. For *K. Wright*  
in her tyts did swell exceedinglie in her body & necke, whence it came  
to passe that she wente daylye with her petticoate slacke laced to the  
length of one hande: somethinge also was senciblye felt to stir vp &  
downe in her bodye, as if it had bene some quicke thinge. There was  
likewise of extraordinarie and supernaturall strenght, and of such exce-  
dinge waight, that 5. stronge men by reason of her waighte (the not  
striving or struggling at al) could scarcelye carrye her a little waye,  
albeit she were then but of some, 16. or 17. yeares of age. To thesse I  
maye add this one pricke toye of the deuill, which I doe not see how  
it could possiblye be counterteite. She being at one *M. Edwards* *Beres-*  
*fords* house, desirous to drinke, but could take none: *M. Beresford* him-  
selfe came and called for drinke, but as they held it to her mouth,  
beholde the drinke spirted vp out of the peece to the roofof the  
parlour.

#### Discoverer

And this course she confesseth she hath helde from the time she began it,  
vntill the time almost of her examination. v. about 13. or 14. yeares parte-  
ly because shee was by that occasion much made of, and for that she feared.  
that if she had shewed her selfe to haue bene perfectly well for any long sea-  
son, her father in lawe would haue fallen to his former hard vsage of her.

#### Darrell

Yf *K. Wright* haue counterfeited, she hath therein spent the prime  
of her life, from the age of 17. vntill about 30. thereby depriueing her  
selfe of many, if not of all the comforts of this life, as societie, marriage  
&c. who can now in any reason thinke, that a younge damiell to my  
remembrance of a comely feature and personage. desirous enough (if  
not to much) of the pleasures of this life, would wittingly, and willing-  
ly depriue her selfe of them all, and that for so many yeares together,  
and to such an end as heere is pretended. I deny not that *K. Wright*  
hath deposed that this was the reason of her counterfeitinge, But I  
trust *S. Harsnet* did therunto by his slyghtes and deuises draw her &  
entice her. Neuertheles who of vnderstandinge will beleieue eyther  
him or her, seeing there were more easie and honest wayes to haue a-  
voyded the hard vsage of her father in lawe, (to admit such vsage) then  
this of faining to be possessed with the deuill? as either by going to ser-  
vice, or coupling her selfe to some in honest mariage. And truly I can  
not but marvle, that she hath not bene all this while wearie and dou-  
ble wearie of counterfeiting and had her fill theirow, seeinge shee hath  
continued so long in the practise of it. It is somethinge also that in all  
this time her counterfeiting hath not bene espied nor found out, till  
the Discoverer came with his fellow commissioners. But this surpass-  
eth



eth al the rest, that after so longe counterfeitinge about 14. yeare continuance: she is not yet punished at all for her saide counterfeiting, nor M. Sommers neither, nor any of the rest. Oh saith the Dis-  
 couerer concerninge Ka. Wright, when she was examined she professed, pag 298.  
 that thenceforth she would become a newe woman, and leaue al her former dissimulation. This then belike is satisfaction sufficiente for all her counterfeiting. As good a satisfaction are the like wordes vttered by a notorious theife, murtherer, or any other malefactors: & yet neuer theles they are punished by the christian magistrat, & so ought to be

CHAP. 7.

Of M Darrells proceedinges with Katherin Wright for her pretended dispossession.

But there was another engine vsed, as Ka. Wrighte hath deposed in these wordes. One fashion of M. Darrell in my pretended dispossession at Mansfild, was to lye vpon my bellye, saying that he would by so lyinge pag 300.  
 presse the Diuell out of me. When this strange fashion was obiected to M. Darrell: Ah quoth he, I looked for this, and then framed his answere vnto it in this sorte. I hauinge read in the scriptures, how Elias and Saint Paul did stretch them selues alonge on some that were dead, in their recovery to life, and beinge a younge student in diuinitie, not past foure or 25. yeares of age, I did in a blinde zeale (as I thinke) lie vpon the saied Ka. Wright as it is obiected. Afterwardes this his saied answere beinge repeated as the manner is, he did thus amend it viz. I did lie vpon the saied Ka. Wrighte, but not vpon her bellie, as I beleue. This qualification beinge allowed of, he desired about three dayes after a seconde reuiew: and then for the discharge of his conscience as he saied in deliuering the truth, he set down his minde in this sorte: Whereas being examined vpon the sudden of a fact done twelue yeares past, I haue saied that I did the same as there it is expressed in a blid Zeale, meaning a foolish and indiscrete imitation of the Prophet and Apostle: I doe now protest that hauinge called my selfe better to minde by conferinge with my wife who was then present, and by better deliberation vpon the same, that I verily beleue I did not the said facte, to the ende there specified: for that I neuer dreamed at that time of working any miracle, neither did looke for her deliuerance from Sathan, but she being at that time verie vnruelic I did it to kepe her downe, there being also at that time another vpon some part of her, and vpon me that we might the rather keepe her downe. And thus at the length, you haue his perfecte answere wherein it is to be feared that he hath made boulde with his oath. For where as at the thirde time he saith he was taken vpon the sudden, when he made his first answere, that semeth not to be true, for that his saide lying vpon her was no sooner mentioned vnto him, but he affirmed that he looked for it, and had two examples readie for his excuse therein.



I desire thee (good reader) with patience to heare & with wisdom to consider of that which is here thus cunninglie & maliciously published against me. I am charged thou seest, with counterfeiting, and haue bene thus long imprisoned, tossed and turmoiled, examined and reexamined for teaching to counterfeit: but the prooue of this fayling, and *S. Harsnet* and his *Master* both comming short of this their purpole & intent, to their greife: and not being able for their liues with all there wreaisting, packing, and miserable shifts, to convince me of this sinne, then they flye to another shifte (a sluttish one) thinkinge thereby vtterly to shame me, and disgrace me foreuer vz. To make the world beleue that I am a vitious and vncleane person, their withall clofly implyinge and perswadinge men yf they could: that *Darrell* who makes no conscience of so foule a sinne as that of *vnclannes*, will neuer make bones at so smale a matter as for glorie to teach men to counterfeit: & heerein lyeth the strength and force of all this foule batterie against me, in that one sinne is apte enough to drawe on another. But if I were such a one indeede as they would so faine haue me seeme to be, vz. either a drunckard or alehouse haunter with *Somers*, as before is insinuated: or an vncleane person of vnchast behauior with *K. Wright* as here is insinuated, and more playnly by that marginall note, pag. 37. *Darrells lust*: I doubt not, but they would haue bene able after all their searching and inquirie into my former life, to haue made some better prooue theireof then they haue.

Now before I enter into the answere of such particulars as are here thus vniustlye charged vpon my head, to wpe away all ielousie and suspition which may happely enter into the conceipte of too many against me: I doe here vnfeinedly protest in the presence of God and his Angels, that in all this my dealinge with *Kat. Wright*, I had not (I thanke God) so much as an vncleane thought: neither did I lye on her in such manner as *Elias* & *Paul* sometimes did in the restoringe of two to life, nor yet in imitation of them: all which I directly deposed before the *Bishop*. And that there was no vnclannes in acte, euery one may be assured hereby, in that this said lyeing were their present, and eye witnesses theirow, my owne wyfe with other weomen, and for that another man also, *Edward Loades* by name lay together with me vpon her: all or most of which witnesses be yet liveyng, and readie to beare witnes herevnto, if they might be admitted: with one of which at the least, the wife of *Henry Crosse* of *Manffeild*, *S. Harsnet* had speach at *Manffeild*, as he with his fellow commissioners returned from examininge *K. Wright*, but what shee witnessed we heare not, onely my selfe heard that he receiued such answere from her, and found her so backward from affirminge that he would haue had her, as he threat



threatned to haue her before the *B.* of *London*, and with imprisonment their. This being so, and my conscience being cleere even *coram tribunali*, I may the bolder good reader craue thy patience to heare my further answere to the particulars as followeth.

Being by the *Bishop* of *London* examined concerning this *Lyinge* I sayd that I did not well remember wherefore I did it, and no maruell, being so long since it was done, about 14. yeares, and a thing not worthy the remembring: notwithstanding the *Bishop* pressing me to an immediat answere, would needes haue me say something. VVhere vpon to satisfie his importunacy, I tould him that for the present I *did thinke* or imagin that I did it in some childish, foolish, and vndiscrete imitaion of the Prophet and Apostle: For quoth I vnto him I was then young and had studied diuinitie but a while, and therefore it may be did fall into such an error and childish parte. But after my departure entring into a more serious consideration of the matter & hauing my memorie also holpen and releiued by other meanes. I returned with al the conuenient speed I could not 3. dayes after as the *Disc.* saith, but sooner, and craued that my sayd answere might be corrected, for that I had much mistaken the matter. VVhere vpon being deposed againe, I affirmed as the truth was, that I did not lye on her in imitation of the prophet & Apostle, wherof I rendered 3 reasons. Two of them are mentioned by the *Disc.* himselfe, but the third & principal he hath after his vsual manner craftely omitted, least the reader should happely lyght on that might tend to my clearing. The reason was this. If I had done so as *Elias* and the *Apostle* did, Then no doubt I should haue laied my mouth vpon her mouth my eyes vpon her eyes & my handes vpon her hands. &c. whereas there was no such thing don neither can be imagined to be: for the I wold haue layen on her in one of her trances, (seeing shee had many) and not in a fytt & such a fitt wherein aboue all other she was worst to be ruled: nay it can not in any reason be conceiued that I intended any such thinge considering *Edwarde Loades* (a man yet lyuing) ioyned with me in that *Lying*. This I did say vpon my oath, and can preue parte of it by witness. notwithstanding all this my first answere was not corrected, wherein (as I am informed) I am dealt with contrary to Lawe equitie and Iustice, but yet not contrary to the vsuall dealing of the *Bishop* and his *Chapline*. Albe it then I freely confesse that in the facte done so longe since I was very vndiscrete, and in my answere vpon my examination no lesse rash and vnaduised: yet the case beinge no otherwise then we heare, there was some cause why either it shoulde be objected against me before the iudgment seate, or that *Docto Barlow* should haue it vp as it were vpon a stage, in *Cambridge* at the commencement, or the *Disc.* in this triumphant sort to publish and pro-  
clame



claime it to the world,therby to make *Darrell* an odious & infamous person: as if he should lye vpon a woman in beattly manner, or els foolishly & presumptuously doe it in imitatiō of *Elias* or *Paul*: which as I haue protested is molt false. But suppose this latter weare true: yet seeing it was done so many yeares since, when I was little better then a chud in vnderstandinge, and that now beinge of riper yeares I am as farr from approuing theirol, or practisinge the like as any man whatbeuer, it mult needes be I take it, and cannot be excused to be in the highest degree of mallice, and the hardest measure of reuenge, in this deipighful & opprobrious manner to obiekt it against me. And yet when they haue all done & strained aud racked this folly or vndiscrete parte of mine to the vttermolt, it will be found to weake to proue or convince me of that which they would so rayne (yea rather then their liues) find me guiltie off. *vz. I his teaching the art of notorious counterfeiting.* what doth my supposed lyinge on *K. Wright* (if it were true, as it is false) helpe and further them in this their plea and accusation against me? surely not one iote at all, but onely to ease their stomakes, and wreake their mallice. And this makes me remember a report of the old *Earle of Surrie*, who beinge araigned and called before the Commissioners for *Hihg Treason*, it was among other thinges alleadged against him by some then in authoritie, that he had very disorderly broken the glasse windowes in *Cheapside*. whervnto the *Earle* made answere: *what? doe you call me hither for High treason and doe you alleadge vnto me the follies of my youth?* Even thus (good reader) areth it with me at this instant. I haue bene called hither by the *High Commission*, and haue endured thus long trouble and imprisonment, not for bny brisle or triflinge matter if it should be true, but for such avile and shamfull practise, as deserueth rather the seuerer scourge or rigour of iustice, and my selte to be made a fearefull example and spectacle to posteritie, then to haue any booke or any such baulinge discourse as the *Disc.* hath written and published against me. And yet we see when they come to proue this hainous matter against me, then they fall to tell me (as these men did by the *Earle*) of my *breakinge of glasse windowes* I meane of my lyinge on *K. Wright*: which fact as I my selte do not approue of but cōdemne as very vndiscretly done, so they for their partes may make much of it, but it will little awayle them to prone me guiltie of *teaching K. Wright to counterfeit a possession and dispoession of the deuill.*

That which pleaseth the *Discoverer* to tearme my *qualification*, is nothing lesse, but onely an answere to certayne words of the article which at the first readinge of the *B.* (if he read them) I marked not well, containing in it a playne and direct answere to that which was not answered before. wherein yet the *Disc.* after his wonted manner



hath left out parte and the best parte on Darrells behalfe, v<sup>z</sup>. these wordes: *I did lye vpon her side, she lying on her side*, and this (as my answere to this article will witnes) I depose at the same time when I sayd my *lying was in imitation of the prophet, as I did (v<sup>z</sup>. for the present) thinke*: wherof as I was not then very sure, so had I aduisedly considered thereof, and better remembered my selfe, I had presently and in the same moment corrected that false imagination of mine, wherein I so much wronged my selfe. Now as the Disc. hath omitted part of my deposition, so (the better to peice vp his patcherie,) hath he added somethinge of his owne, v<sup>z</sup>. as I *beleue*: and againe, I *verily beleue*, which words because the argue a *doubting*, the Disc. hath inserted, as though I had stood in *doubt* of those thinges, wherof I am and was very sure and out of all *doubt*. Neither would I haue protested so confidently as is here confessed, and then come in after wards with I *beleue*. I *verily beleue*.

This peradventure would haue cleared Darrell too much, and therefore no reason for M. Harsnet to set it downe.

¶ When I sayd *Ah I looked for this*. I did not meane such a fylthy and ridiculous deposition as is here mentioned, or such an article as then was read vnto me much worse then the deposition: but being examined concerning *Ka. Wright*, I looked to heare of my said *lying* and to be examined thereof, and that the world should be borne in hande that it was in an vncleane desire, and therunto inded inclined the article. The reason whereof was because I knew Sathan would bringe to light and spread abroad, this rash and vndiscret acte of mine, if god did permit him, and that the same through the greates folly of man and prones to beleue any thing reported though neuer so false, especially against a preacher and minister of the word, would tend to my reproach, and not rest there, but thorough the false perswasion thereof, keepe many from beleuing the workes of God wherein the Lord had vsed me as an instrument among others. This greiuing me inwardly in my soule, and in that my greife these wordes burstinge forth, the Disc. wold faine here vpon inferre, that I *made bolde with my oath*, because I sayd that I *was examined vpon the sodaine*. To this I answere and it is true, that I *was on the sodaine examined of this facte*, and yet looked for the same, after that the Bishop began to examine me as touching *Ka. Wright*: for before he came to this article, there were diuers other articles proposed vnto me concerning this said *Katherin*, about the which the Bishop was a good space in examining me. In which interim I looked to heare of that which now the world you see (through the charitie of this chaplaine and his good Maister) thus infamously heareth. As touching this deposition of *Ka. Wright*, he is verie simple that knoweth not who taught or perswaded her so to depose and that it came not of her selfe, if so be shee haue so deposed.



Discoverer

pag. 303.

We see that Ka VVright was dispossessed, but not by the ordinarie meanes (of prayer and fasting) that Christ appoynted: and so Darrell must be driven to confesse that he wrought a miracle.

Darrell

I haue shewed els where that Deuils are or may be cast out by prayer, or by prayer and fasting, according to the kind of spirit wher with the partie is possessed: and that this is the ordinance of Christ. K VVright then being by prayer dispossessed, was healed by the ordinary meanes, as wel as those which be deliuered from Sathan by fasting and praier: and therefore not by miracle.

Discoverer

pag. 303.

It being objected to M. Darrell by her maiesties Commissioners, that he knowing the saied Katherin VVright to dissemble in her pretended fites at Mansfeild, had priuat conference with her, and taught her how to order her selfe in the manner of her counterfeiting, wherby he encouraged her in that her lewd course, he doth deny it, but thereof Ka. VVright deposeth thus: M. Darrell after his coming to me at \* Mansfeild, did tell and teach me alone, how to use and order my selfe in my fites.

Ans. 1.

2

the towne wher I then dwelt to one Edward Loades, to be helped by his father in law: M. Beckingham.

3

pag. 305.

then sure there was either counterfeiting, or els possession before.

which indede is false, neither is the same deposited by the 3 witnesses, but only this, that shortly after her return from Mansfeilde, she was as euill as before, handled after her wonted manner according to her former fites which needes must be so, because she was dispossessed.

pag. 298.

Darrell

Ka VVright saied this for feare least her fecte should haue bene burned. 2. K. VVright came to Mansfeild but two dayes before her dispossession, before which time she had bene for many weekes handled after a strange and greiuous manner, euen after the same manner as shee was at Mansfeild and after at VVhittington vpon her repossession, as is euident by pag. 305. where vpon shee was first had to one Arthur a coniurer, to be holpen yf it might be, and after by the appoyntment of the now Ladie Bowes, then Mistres Fovliam to Chesterfeild a market towne thereby, whether by her meanes also repared sundrye neighbour ministers, which seing her in diuers fites, suspected her to be possessed, wherevpon the same was bruted in those quarters, and this was before she came to Mansfeilde as the aforesaid Ladie with many others can witnes. It can not be then (were K. VVright a counterfit that I did teach her at Mansfeild seing whether she couinterfeited, or was possessed, it was so with her long before she was set by M. Eressforde to Mansfeild, before which time God he knoweth, I neuer saw her, neither doth Ka VVright nor yet the Disc. say any thing to the contrarie. 3. I was saith Ka. VVright when I parted from M. Darrell in the very same case that I came to Mansfeild. And for the strenghtening\* hereof are produced the depositions of three, wherevpon the Disc. (pag. 305) concludeth thus: By which conference of the time it appeareth directly that Ka. VVright was not at all in any sorte releined by M. Darrell And in another place



place thus. *And this course she confesseth, she hath held from the time she began it, vntill the time almost of this her examination, vZ. about 13. or 14. yeares.* This considered I desire to know of the *Discoverer*, wherefore I did teach *Ka. Wright* to counterfeit, If to glorie in the dispossession of her, as is to be intended, for the gayne of one peny is not layed to my charge: how cometh it to passe, that *Ka. Wright* fayned not her selfe to be dispossessed; & so continued well euer after that I with others vsed prayer in her behalfe, but not withstanding the prayers vsed to the end to make shew that she was therby dispossessed, and a secret agreement theirow betwene vs, if the *Disc.* say truly, yet continued the very same, counterfeiting a possession after in like manner as before? This tended to the shame of me her master, and not to my prayle: all the glorie had bene in the fained dispossession, whervnto the dissemblinge of a possession onely serued, (if their had bene any such iniquitie) and therefore would in no case haue bene omitted. who can be so grosse as once to imagine that I did teach *K. Wright* to counterfeit a possession, and giue her no instruction concerning the dissembling of a dispossession? speciallie seeinge I did affirme and beare the world in hand that shee was dispossessed vpon the prayers vsed by my selfe & others? what in common sence would *K. Wrights* fayninge to be possessed aduantage me? Had *K. Wright* dissembled to haue had the deuill cast out of her by me, and then must she haue remained well, after I pretended to dispossesse her, in carnall reason ther was something to haue induced me therinto, but ther was nothing in reason to leade me to perswad and teach her to counterfeit onely to be possessed with the deuill, and the sam for many yeares to dissemble. As this could not procure me in particular the prayse of men, and to be reputed to haue some rare and odd gifte in casting out deuils, but rather the contrary, all things well considered: so neither in generall could it further the setting vp of the Pre pag. 15.  
*byteriall conceits*: seeing heere was no deuill cast out by a *Presbyteriall* man, to commend him, & his conceits to the world. And this is the 14. time the *Discoverer* is convinced and shamed by his owne *Discovery*.

4. It is to be remembred, that *K. Wright* setting downe the cause of anf. 4.  
her dissimulation forsooth, doth not mention any profite or benefite she should receiue from me, or that I did beare her so in hand, but mentioneth the hard vsage of her father in lawe *Iohn Mekin*, in beating & brusing her very sore to deliuer her selfe from which she fell of counter-  
ing: whervnto the *Disc.* addeth, a desire to liue at some ease, and to be pag. 297. 298  
much made of by her parentes. If these were the reasons or causes of *K. Wrights* dissimulation, as *K. Wright* and the *Disc.* tell vs: then she did & 313.  
not dissimble for *Darrels* sake. not for any profite or benefite she was to receiue from him. And this is the 15. time that the *Discoverer* is con-  
vinced



vinced by his *Discovery*: except you will say these were not the onely causes of her counterfeiting, which we can not in any reason thinke, seeing neither K. VVright nor *Disco.* (who betwene them I truit haue omitted none) haue named any other cause.

Hauinge answered that which is said to proue K. VVright a counterfete, and my selfe to haue taught her, the rest in this chapter beinge of leise moment I omit, as not worthy the answeringe, and so will proceed to Mary Cooper the fourth counterfete.

#### OF CHAP. 8.

OF M. Darrells proceedings with M. Cooper, the sister of William Somers Discoverer.

pag 315. & 316

First M. Cooper saith thus: many times M. Darrell would call me vnto him a lone, I being in my fathers house, and tell me that he doubted, that I would proue in time to be possessed, and therefore bad me looke vnto it. His particular speeches with her were nothing else, but a cunninge proiect to put Mary Cooper in mind, that she might counterfete such a matter, and so shee tooke it. Hereunto also that ascertaينeth, which she deposeth thus: I oftentimes heard M. Darrell say before my pretended euilnes, that it was the devils custome, when he had possessed one in a familie, to seeke to possesse more of the same familie likewise. This (as arguinge too plainly his cunning packing) M. Darrell denyeth: but it is somewhat strengthened by Somers deposition in this behalfe: beforetime (saith he) that I fell againe into this course, &c. Furthermore whiles the saide Mary Cooper was meditating as it seemeth vpon M. Darrells former speeches, it fell out that a child of hers died a little before Christmas: which shee tooke so heauilie, as it made her as shee saith indeed and truly euill at ease, and somewhat weake: where vpon certaine women and others in the towne, comming vnto me, told me (saith shee) that I was worse, then I knewe my selfe to be: and that I would be as euill as my brother William was. These wordes added to M. Darrells former speeches: that he doubted she would proue to be possessed, and that Sathan was not content with one in a familie, together with her experience of the signes of possession, which she had scene in her brother, and often heard of M. Darrell, made her (as shee saith) to doe that which she neuer thought to haue done: that is, (as she addeth) to tumble and trosse, to talke idely, and to laugh.

Darrell

In this last chapter of the *Discovery*, the *Disc.* telleth vs of the counterfeitinge of one Mary Cooper of Nottingham, wife of Robert Cooper the younger, and sister to William Somers, and of my teachinge of her, or cunninge and fraudulent practises vsed to the said end. And this he proueth by her deposition, strengthened by Somers deposition. other prooffe hath he none. She counterfeited a possession. And to the end she might be deemed by the world to be possessed, shee did tumble & trosse



*tosse, talke idely, and laugh.* Surely these thinges are easily done, neither need thee to haue any helpe to teach her them, or I to haue vsed any great *cunning* therein, but of her selfe without me, she was able to haue *tumbled* &c. And were not they wise people trow ye, which vpon the doinge of thosetoyes would deeme her to be possessed? we must knowe men (and may in reason assure our selues) that were *Mary Cooper* a counterfeite, to make shew thei of she did something elle besides *tumble and toss, talke idely and laugh*; yea by the words of the *Dijc.* so much may be coniectured, in that he saith *Mary Coopers experience of the signes of possession, which she had seene in her brother, and often heard of me, made her* &c. whence it is to be gathered, that she to be thought to be possessed with the deuill as well as her brother was, did counterfeite some (at least) of the *signes of possession*, as *W. Somers* her brother had to the laid end done before her. Let vs then (I say) consider what counterfeite trickes she did, and whether they be such as I could teach, and she learne and practise.

1. She constantly affirmed that viually in the nightes she was troubled with itrange sights and visions, and namely of, *Alice Freman*: something also now and then speaking to her, and by some circumstances this might be made probable.

2. It is certaine that on the daye she was handled after a strange manner by fites, and that by course or turne with her brother *Somers*, for he no sooner ended his fites, but presently in the twinkling of an eye, she begane hers, and when she ended, immediatly begane he: & thus they did though they were in seuerall roomes.

3. In these fites she speake very much, wherof she knewe nothing after, and that this is true, it might be made very probable by diuers circumstances also.

4. In some of her fites she was of that strength that 4. or 5. could scarce rule her.

5. She was of supernaturall knowledge, telling of diuers thinges done a good way of her, and that at the same instant they were done.

6. In her fites she was in the Iudgment of men without feelinge. As to her brother, so to her, a little thinge in appearance was done to make triall thei of, which notwithstandinge vndoubtedly will suffice thei vnto. And that was this: her little finger was bended with all the force of a man inward, so as presently after it swelled much, and great payne had she thei of many dayes after: yet thei at stirred she not at all, no more did *Somers*.

7. her belly was in the midst as it were deuided, and raysed vp of either side.

8. Out of her belly was sensibly heard a kinde of whupping, also a  
D 3 noyse



noyse much like to the whurring of a catt.

9. her bellye on the sudden swelled, and was in estimation of the bignes of a woman somewhat more then haife gone with child: and so continued beinge little or not at all bigger, about a quarter of a yeare. 2. This swelling would suddenly begone, & after a little while be their againe. 3. Vpon and duringe this swelling she felt somthinge (as it were quicke) stirr within her, whervpon she thought especially at the first, that she was with child, and now & then also through her great simplicitie she so hoped a great while after: & yet alwayes from the begininge she said, that that stirring was nothing like to that she felt within her when before she was with child. After she had thus continued about 13. or 14. weekes, she fell a traueling, so as midwife after midwife and neighbour weomen were called in and sent for, wherin (as I was credibly informed) it went thus with her. At the beginning of her traile, her belly was about the bignes aforesaid and soft: the next day very bigg, but soft: not long after very bigg, and hard, as if she had bene indeede with child, and at the poynte of deliuerance: sometimes also she was very gaunt, hauinge her belly lesse then a womans ordinarily is. Moreover, a stirringe or movinge was sometimes seene and felt in very strange and admirable manner, as if there had bene some quicke thinge causinge it, but so as no substance could be felt: and this was in sundrie partes of her body, as about her stomake, aboue her brestes, and in her arme or shoulder. And this rare accidēt together with this strange alteration in her belly, from little to great, and from great to little, from soft to harde, & from harde to soft, was duringe the time of her trauell, which was for 2. or 3. dayes, as I remember. She had the paynes of a woman in traill: and in danger of death, as many women in trauell: in so much as they which were with her despayringe of her life, caused the bell to be toled for her. In a word, she was in althinges like to a woman in trauell, differing onely heerein from others, in that they bring forth somthinge, either liuinge & reasonable creature, or some vntimely birth: but she nothinge at all, neither then nor after: trauell after trauell, and nothinge but traueling, and one would haue thought for a childe, for their were all the signes and forrunners of a child, and yet behold no childe was brought forth, nor yet any thing else. That issued from her, which neuer was knowne or heard of to come from any woman, but where a child was either brought or their to be brought into the world: and yet loe no child. Besides these things which she had in common with other weomen, which weomen can tell it is impossible to counterfeit, and a shame for men to say so: she had this in speciall and proper to her selfe, that lumpes of flesh came from her, and that which beinge carried



carried to the Phisition, he said that if it came from nature, it was not possible for her to liue. Heere was a bloudie counterfeitinge; if you knewe all, as the weomen which were at this trauele can tell better then I. VVhiles these thinges, and presently after these thinges were done, she notwithstanding did rise out of her bed, & go vp & downe the house, into the chamber, and neither kept bed nor house for all her traueling: which had cost her it may be her life if this her traueling had bene naturall, and not extraordinarie and supernaturall. In her brefts also she had sometimes water, and sometimes milke. It was a prittie peece of cunning to conuaye now milke now water, into her brestes, and such as fewe weomen can doe the like: and yet this we se is but the least of a many of her saytes. Is not this astrange kinde of traueling, and strange childe sure that this woman went with? It may be it will proue so in the end when this woman shall come to be deliuered of this childe. After all this traueling I haue seene this woman with her belly of a bignes somewhat more then ordinarie, and within halfe a quarter of an houre and lesse, so bigg to my Iudgment and others, as a woman great with child and readie to be deliuered.

As the summe of this being examined by the B. of London, concerning *Mary Cooper*, I sett downe in wrighting, (whereof I read part to the Bishop he refusing to heare the rest) affirminge vpon my oath some of the same to be true of my owne knowledg, and that the rest I was crediblie informed and did beleue to be true: so I offer now to those that be in authoritie to make prose heereof by many witnesses.

pag 317.

Yea the Disc. himselte confesseth she had a swellinge in her body whereby she verily thought her selfe to be with child. And a little after he produceth *M. Cooper* deposiing thus: *whē Mistris Gray and the rest of her company (vz. the other weomen desired to come to her trauell) came about me saying and reporting, that I should be deliuered of some monstrous thing,* Heereby it appeareth not onely that *Mary Cooper* trauiled, as is afore said, but also that in the same it went with her very extraordinarie: wherevpon the weomen their present, looked not that the sayd *Mary* should haue bene deliuered of a childe, but of some monster: and trulye no maruel! the premisses considered.

pag 318.

VVe heare what *M. Cooper* hath counterfeited, & what I haue taught her, if a counterfeite she be. But how did I teach her? For sooth I said vnto her I doubted she would proue to be possessed: and that Sathan was not content with one in a familie. This latter speech saith the Discoverer, (which no wise man will beleue) argueth too playnly his cunning packing. Did euer man reade such ridiculous stufte as this? Doth it not deserue rather to be hissed at, then answered? Frame the argument *S. H. Darrell* sayd to *Mary Cooper*, he doubted or thought she was possessed &c. therefore



Therefore he taught Mary Cooper to counterfeite a possession. By the same reason certaine women and others in Nottingham which goeing to Mary Cooper sayd, she would be as evill as her brother was, taught her to counterjett. For heereby they ment she would be posselt as Somers was, which is more then that I affirmed. Heerevpon the Disc. alcribeth her counterfeitinge partly to them and this speach of theirs: but how sottishly he doth it, and how absurdly he reasoneth here against them and me, let every child iudge. A boy may see that were we deceiued, and Mary Cooper not posselt, this said speach argueth our simplicitie, but no such iniquitie as the Disc. pretendeth: No lesse grolle is this, that Mary Cooper and I dwelling in the same towne, and I desiring in my selfe that Mary Cooper should counterfeite, and she willinge on her part to performe the same, as the Disc. pretendeth, yet dwellinge in the same towne and hauing sundrie times speach togetner, neither I nor she euēr had word of counterfeiting, but onely vied such speaches as you heare: *which were a cuning proiect (forsooth) to put her in mind of counterfeiting.* Heere was an apt scholler I trow, that need no further instruction in so difficult a matter, then to haue a few sorye wordes (such as you heare) cast forth, which might put her in minde on lye of that shee should doe. Her brother was good at learninge his feites, if you will beleue the Discouerer, but she farr surpasseth him. But Mary Cooper in the deposition proceedeth.

pag 315

Discouerer.

*Which laughing, I would sometimes haue restrayned, but could not, by reason of the peoples foolish speaches that were present. His laughing and fleering some would thinke to be but a smale matter: but consider what M. Darrell gathereth of it. I affirmed saith he in Mary Coopers hearing, that her laughing and fleering countenance was such as I had seene in others possessed. Againe, I haue sayd that her laughter in her fits did proceed from the deuill.*

pag 316

Darrell

Concerning this laughing, and the wordes I spake as touchinge the same, this we must vnderstand: that for certaine weekes when Mary Cooper was about her aforesaid trauellling, and Sathan most busie about her, she was giuen so to laughing, that shee no sooner looked of any body but shee would laugh or smile, neither could she abstaine as she said, and no doubt truly. Now I seeing this countenance in her sometimes, and hearing of it by others, and perceiuing evidently at the same time the worke of Sathan vpon her, & calling to mind the fleering countenance and laughing not onely of K. Wright, but also of 3. of the 7. in Lancashire, and withall considering that such an effe &c might well proceed from the deuill, who by his nature is giue  
to



to all vanitie, and therefore might well cause such a vaine & light countenance: did tell her, that that her laughing or smiling came no doubt from the deuil. And this I saide thereby to haue drawne her to haue turned her eye to god, correcting her for her sinne, by the ministerie of Sathan.

Discoverer..

Againe the said Mary Cooper being thus deemed to be troubled with Sathan, it fell out that besides her iaydgresse and weaknes she had also some swellinge in her body, whereby she verily thought her selfe to be with child. And otherwise whatsoeuer she pretended in outward shew, she nether had suffered nor felt as she hath deposed any thing in the world. Against her opinion of being with child, M. Darrell opposed himselfe as much as he could. M. Darrell (saith she) laboured to bring me from my persuasion of being with child, by often saying, that it was no child, but such a child as goeth offe every good body from.

Darrell

I perceiuing this simple woman to be euer looking to nature, & ascribinge in a manner all to nature, saying still she was with childe she trusted, and he hoped for all this she was with child: I seeinge her to doe this, as is the manner of vs all almost to looke and gaze onely vpon the causes, or second cause of our troubles, and to goe no further, and being most sure also that neerein she was greatly deceiued: labored to drawe her from that fond, foolish, and absurd conceit of hers, which kept her from profitinge by that affliction: and indeuouringe this, assured her that she was not with child, and that these thinges came not from nature, but from a supernaturall power, & something above nature, which was the deuil: either inwardly possessing her, wherunto I rather inclined, yea in a manner wholly: or being without by some external operation of his. And this I therefore did, that I might thereby the better drawe her to looke from earth to heaven to god I meane the author of her affliction, and his extraordinarie hand vpon her, afflictinge her in her body by the ministerie of Sathan, as I told her: that so she might be the more thoroughly affected, & humbled vnder that Iudgment, and the Lord so iudginge her. Yf she had proued with childe and brought forth one not long after, then it had shewed some simplicitie in me, but not argued my teachinge of her to counterfete, if such she were, and then if those wordes had bene cast in my teeth, I could lesse haue blamed them. But behold more then a yeare & halfe after she felt something stirr within her, & thought she had bene quick with child, as weome call it, she brought nothing forth, nether liuing creature, nor yet vntimely birth. Was I not then (trow ye) to blame to say as I did? that she was not with child, it is now manifest,



nifest, therein then I said truly, and for that one would thinke I deserued not to be blamed. Yet yow see I am, which puteth me in mind of the prouerbe we haue: truth may be blamed, but it shall neuer be shamed. And what if I should vse the other speach againe: *God blesse every good woman from such a childe?* I thinke there is neuer a good woman in England, but if I should say so in her heareinge, would say in her hart, Amen to it: vnderstand me you must conditionally. But this that followeth I desire the reader carefully to obserue.

The Disc. confesseth that Mary Cooper had greife and weakenes, also a swelling in her body, and a little before it is said, that at her counterfeite trauell she was indeede and truly euill at ease, and somewhat weake, wherevpon certain weomen comming vnto her, to her trauelle. Of Somers (in effect) he confesseth, that he had a disease in his body by wading: Of Darling that he felt indeede at the first some prickings in his legges, and that he vomited, and was somewhat euill at ease and of Kath. Wright, that she growinge to some weakenes, began to be troubled with a kinde of swelling in her body, occasioned (as since she hath learned) by some stoppage of humours, not vnkowne to diuers weomen. Heereby it appeareth that all these counterfeites, did not all their feaites, but that some of them came from nature: so that nature & craft may seeme to haue conspired and traueled together to bringe forth these counterfeites: yea every of them without exception. What, were they all sicke and euill at ease, S. H.? Sure they had not otherwise bene fitte persons to haue made counterfeits off: and belike the better to make semblance of counterfeiting, they were to haue some helpe from nature, which they could not haue from arte. But what might that be which was naturall, and which they could not doe by arte? a swelling in the body why, but William Somers did counterfeit this swelling, as appeareth by pag. 181. and 213. where he telleth vs also ful absurdly how he did the same. The other counterfeits then need not to haue run to nature for the doinge of this tricke. But if they were all of them indeede and truly euill at ease, as the Disc. and they themselves say, and that truly: it is strange that they should haue any harte to counterfeite: also that being sicke and weake they were able to shew forth such strength, and such admirable and manifold saytes, as is manifest they or the deuill did. And this is the sixteneth time the Discouerer is convinced by his owne Discouery.

#### Discouerer

When Mistris Graye saith Mary Cooper and the rest of her companye came about me, sayinge and reportinge that I should be deliuered of some monstrous thing, I laughed hartely at their folly: and this my laughinge they termed my site, and would cry out now Lord blesse her, she is in a fore fitte

pag 180.  
pag. 295.

pag 298.

pag 311.



fitt. The which their foolish wonderinge made me laugh more and more: and the more I laughed they more they cryed: Lord haue mercy vpon her, she is in a strang fitt, besides when I had laughed till my harte was sore at them, because my strength was spent with laughing, then would the whole company of women, namely *Mistres Gray*, and the rest, cry out lord blisse her, lord blisse her, Lord Iesus haue mercy vpon her, now she is in a traunce.

Darrell

¶ We haue heard before of *Mary Cooper* being with child, and that after she had continued so many weekes in apperance she fell of traueling, wherevpon diuers neighbour weomen (& among them *Mistres Gray*) being first requested (accordinge to the custome) came to her said trauel, and how it went with her therein very extraordinarily, in so much as they weomen present theirat conceiued she would haue bene deliuered of some monstrous thing, as is here confessed. The *Disc.* now telleth vs in the perion and deposition of *Mary Cooper*, (which I know he would haue men beleue to be true) that she did nothing but laugh, and this laughing they termed her fitt: were not these wise weomen, which seeing a woman onely laugh, did theirvpon thinke that she was in trauel, and not onely so, but imagined that she would be deliuered of some monster, and theirvpon cried vnto the lord to haue mercy on her? Againe it is sayde, that *Mary Cooper* was indeed and truly cuill at ease: It is incredible then that beinge sicke, she should thus exceede in laughing Surely if *Calphurnius* were alieue of whom the Poet saith, *ple-no ridet Calphurnius ore*, and should reade this ridiculous deposition, he would not onely laugh with open mouth theirat, but as it is sayd here of *Mary Cooper*, laugh till his harte were sore. Had not the *Disc.* solde himselte to all impudencie and shameles gaynsaying the truth, would he euer haue affirmed, much lesse published to the world, that *Mary Cooper* did at her traucile whereof we haue harde, nothing but laugh? But as the *Dis.* doth here extenuate or rather make iust nothinge of the rare and greuous effectes, which *Sathan* wrought vpon the body of *Mary Cooper*, at the time of her supposed traucile, so hath he done the like before (to his vttermost) throughout his *Discovery*: by other as strange and greiuous effectes, which the euil spirites in *Somers*, *Darling*, and *Katherine Wright* sent forth: and this is above all thinges to be obserued by the reader, for heerein principally lyeth his deceite. Secondly, as heere he doth this besides impiously, very absurdly and in ridiculous manner, so vsually before. For instance: *Somers* say I did foame excessiue: it is true cuith the *Disc.* and his deponents, but it was when he had blacke lead in his mouth. &c.

pag 235

Discoverer

You heare in this deposition / ne mention of the Iudges, wherevpon it is fitt

pag 300 322



to remember unto you, what a very strange and malicious practise was undertaken, to haue procured the death of a poore woman one *Alice Freeman*, upon pretence that she was a witch. This *Alice Freeman* was one of those women *Somers* had named for witches, and is alied to *M. Freeman* an Alderman and Iustice of peace in Nottingham. It is said (but vnruly) by some of *M. Darrells* friends, that before the detecting of *Alice Freeman* for a witch, it was not reported in Nottingham, that *Somers* was a dissembler, thereby inferring that the offence taken by her detection, was the cause that rayseed up a slander for sooth of *Somers* dissimulation. The practise was, to charge the sayd poore woman *Alice Freeman*, to haue bewitched to death the child of *Mary Cooper*: and that she likewise was the cause of the sayd *Maries* trouble and vexation, as haueing bewitched her in like manner. which conceite being thrust into *Mary Coopers* head she was amazed: *M. Darrell* was one amongst diuers that gaue in evidence against the woman, grounding himselfe much upon *Somers* detecting of her for a witch: & matters were so prosecuted against her, as had not the Iudges in their wisdom discerned somewhat, it is verily thought, the poore woman (being found guilty by the great enquest) had bene condemned to death.

*Darrell*

Seeing the *Disc.* will iustifie *Alice Freeman*, and together with her kinsman *M. Freeman* haue her to be a very innocent, & to haue bene without cause through the mallice (forsoth) of some accused of witchcraft, let vs therefore see what may be layd concerning her: not that I will charg her with witchcraft, but that we may see, she is not altogether so free from all suspicion of witchcraft as the *Disco.* and her kinsman pretend: and that there was iust cause of the proceedings vsed against her. In the beginning of December 97. presently after the discovery of this *Alice Freeman* among other persons for a witch, by *Somers* or rather by the deuill vsinge his tongue, she the said *Alice* coming into the house of *Robert Cooper*, father in law to *Somers* and to *Mary Cooper* his sister, some angrie wordes the sayd *Mary* gaue her, callinge her a witch. The night following (but how it came to passe I know not) *Mary Cooper* felt a stirring within her belly, as if there were some quicke thinge, her belly swelling (which was sensible to others) and the other greuous vexations wherof we haue heard before growing vpon her by little and little. To this stirring *M. Aldridge* hath deuoted: afterwards she grue to be indifferently well, and so doth continue: onely she complayneth, that she hath a kind of stirring in her belly, But if *Alice Freeman* together with her familiar spirit caused *Mary Coopers* strange and fearefull vexations, then it was thought that her mallice did not stave it selfe there, but reached to her onely child, that so shee might be further revenged of her: and herevpon this suspicion did arise



rise. About 10 dayes after the former iarrein a faire mone shine euē ninge, *Alice Freeman* went from her owne house to *Robert Cooper* his house. One seeinge her: and maruelinge to see her trudge so fast, that could so ill (beinge a very ougly, old, lame woman,) doe it, followed wthout foote after her, and dogged her. V When she was come to the aforesaid house, she did not forthwith knocke at the dore, as the manner of well meaning people is: but peepes first at the chinkes of the doore, then went she to the window, and thus she continued playing at bo peepe a good while, and yet she is no child but a well aged woman. At length she espied the honest man which had followed after her, and then she full mannerlye and honestlie tell a knockinge. Into the house she cometh. *Mary Cooper* had then a litle childe standing at her knee in health and playinge, *Alice Freeman* desired to light a candle, but *Robert Cooper* denyed her, and asked her why she came to that house, which of all other was by the *Mayor* forbidden her. Away goeth she without lighting her candle, and as she went ouer the threshold, the childe which even now was so well and merry, begane to be sicke, and tell a scrynginge and screekinge, and so continued for two dayes and then dyed.

Some questions might be heere asked, which if they were fully answered, would remoue some scruple which remaineth still in many as, wherefore she went so so hastily thither, and being come peeped in after that manner? wherefore to light a candle at that house, rather then another? It being the onely house which was by the magistrate forbidden her: there beinge besides so many houses, I know not how many betwixt her house and *Coopers*: *Coopers* house also standinge out of the streete, a good space into the churchyarde. Moreover, to what end she went to light a candle, & how that contradiction of hers may be salued? To some she sayd, she went with a candle from home, only to light it, and so to returne home: and this her answere was approued by the magistrates of *Nottingham*, and yet can not be true the premisses considered, besides that which followeth ouerthroweth the same. To others that she had lost pinnes in the churchyard, & would haue lighted her candle at *Coopers* house standing in the churchyard to haue found some of them, for it is oddes she had not found them all, to see other this question being asked her, she answered she had lost 2 d. in the churchyard, and that she desired to find. But it may be he that pursued her, found that which she lost he would be examined therof: but we must first know, what she lost: whether mony, or pinnes. It is a question also, whether she went of purpose and made haste to lose something, that after she might be occupied in seeking that she neuer lost. It would be demaunded also, why being denied to light her can



dle there, she went not to another house to light it, that so she might haue gone a bout the seekinge of that whatsoeuer it was she desired so much to finde. Surely either she had lost nothing, or else she grew careles of that she had cared so much for newly before: for she went presently to another house, and a little while after home, without returning to the churchyarde.

I might add here another suspicious matter against her, concerning one *George Spencer*, by whose meanes in al probabilitie as I coulde shew, but that I haste to an end, he was so greiuously afflicted, that very many were quicklie gathered about him, and longe after continued troubled in his bodye after a straunge and vnnaturall manner. I can tell also of a pretie pranck she playd after both these. she cam on a time into the house of a man in *Nottingham* whose name I haue forgotten, who carrieth *Aquavitæ* vp and down the cuntrie: his wife welcumed her with some shreud wordes: for there be few in *Notting* which loue not her roome better then her company. shee clasped her husband about the neck or backe, and departed, a strange kinde of salutation. The same day the man went forth with his bottles on his backe, when he was gone forward about a mile or two in a fayre euen grene swerde waye, backward he fell he and brake his bottles, & there laye all the mans *Aquavitæ*. Back he comes for new bottles, & more *aquavitæ*: when he came at the very same place again, it fel out with him iust as before. If this was long of *Alice Fremans* imbracinge him, the poore man I dare saye had as liqe she had so kindly imbraced another as him, for the louing salutation if I say it came from thence, feathed him 4. nobles. Home he cometh the second time. & after they two were made freindes he and his bottles escaped well. I haue heard of more such like stories of *Alice Freman*, as of one which falling out with her as she was at meate, had lyke to haue bene choaked, & continued handled in that strange manner in her throte, as I neuer hearde of the like before, and that for the space of 5. howres or thereabouts. euen vntill *Alice* and shee were made cater-cousins, and then loe she was as wel as might be. and this was as it is saide and some other of this kinde, before *Somers* saide she had a catt.

These things moued some to suspect *Alice Freman* of witchcraft, and though not all yet parte of this was given in euidence against her: & not *Somers* detecting of her for a witch, whereof there was no speach before the Iudge, and being done by the lying spirit was theirfore to be held for false & slaunderous, or at lest to be suspected, except euident prooffe thereof might be had from men. And heereof had M. *Freman* her kinsman well considered, he would neuer haue laboured so much by himselfe and his frendes, I meane his fellowe Commissioners, to haue



haue proued Somers a counterfeite, therby to recouer (as he thought) the good name of his kinswoman: Seeing the suspition of her witch-crafte relyed not at all of *Somers detecting her for a witch*, but of matters of fact to be proued against her: and that were Somers a counterfeite, which he hath thirsted so much after, the same woulde not free her from the said suspition. The Disc. parenthesis v<sup>z</sup>. *but vntruly*, is vntrue. *my frendes* said very true, if we vnderstand them of the time after Somers dispossession, as they (no doubt) meant. It is well knowne to the inhabitantes of Nott, that before the detecting of Alice Freman for a witch, Somers was not reported in Not. to be a dissembler: neither produceth the Disco. any thinge to the contrary: onely himselfe saith the contrary: whose testimonie I thinke no man will regard. But to returne againe vnto Mary, Cooper, the Disc. proceedeth.

Discoverer.

M. Aldridge deposeth thus. *Afterwardes she grew to be indifferently well, and so doth continue: onely she complayneth, that she hath a kinde of stirring in her belly: (wherevnto the Disco. addeth) and is not otherwise troubled, then it happeneth out vpon occasion with other women,* pag 312.

Darrell

It is first to be obserued, that parte of M. Aldridge deposition is wantinge: *afterwardes she grew well*: these wordes must needes haue relation to some before, wherein something was said concerning her evilnes, and for the confirmation of that I haue to that end before deliuered: but the Disc. thought good to smother all that, as makeinge not for him, but against him: and this is vsuall with him. 2. It is deposited that she hath a stirring in her belly, (according to that I haue before affirmed) and confessed. that she is troubled as other women are vpon occasion: then sure there was somethinge besides her laughing, which so affected the women met at her aforesaide trauaile.

Discoverer.

pag 313.

The authour of the Breife Narration writeth in this sorte: what goodly stuffe they (meaninge the Discoverer and his fellow Commissioners) haue returned, time and mallice will make knowne vnto vs. The stuffe such as it is (vile indeed) his Maistershippe may be pleased now to peruse: and theireby reape some profite, if he read it with no greater mallice then it was written.

Darrell.

The Narrator (I dare saye) was neither Prophet nor the sonne of a Prophet, and yet herein he did foretel that which after cam to passe. The stuffe that .S. Harfnet and his fellowe commissioners haue returned him selfe confesseth is vile, indeede: and sure so it is, yea as vile I am perswaded, as euer was returned since England was a nation. for what is



is that *stuffe* but an heape of false, foolish, ridiculous, and absurde thinges  
 witnesse vpon the oathes of men, some few depuitions excepted.  
 But is this all that doth make this *stuffe vile*? no hereby it is made  
 more *vile* in that this *vile stuffe* was compassed by the cunning per-  
 swasions, and threatens of the commissioners: men. for the present and  
 and this acte in authoritie. and such as should rather haue done their  
 indeuours to haue, preserved then drawn the deponents to periuaye  
 But is here all? no the *stuffe returned* and published to the worlde is  
 made more vile by the *Discoverer*, his additions, detractions, and al-  
 terations. being thereby made farr worse then at the first it was deli-  
 uered. But is this all that maketh this *stuffe vile*? no no all this *stuffe*  
 hath bene compassed and produced not against man? but against the  
 Lorde himselfe, not (indeede) to finde out any *counterfeiting and tea-*  
*ching to counterfeite* whereof there is no more question or doubt to  
 be made. then whether it be daye light at noone, as the fayrest sun-  
 shine daye in somer, but to obicure the workes of god, and to keepe  
 his people from beleuing them to be such? because they were brought  
 to passe by such as the *Discoverer*, despiseth and hateth, and woulde  
 faine haue al men to hate and despise. And this is it that maketh this  
*stuffe* out of measure *vile* execrable, and abominable in the sight of  
 god. and therefore ought so to be reputed of all his people. Yea if we  
 the inhabitantes of *England* be the lords people or inheritance as we  
 professe. we can not but so account hereof, & will therefore by al good  
 meanes accordinge to our places further their punishment: and our  
 vice Crodes, which are here on eaeth in Gods steade, will take ven-  
 gance of these traitors & rebels against God, for this vspeakable dis-  
 honor done to him, and this treason or rebellion of theirs, in takinge  
 parte with sathan his enemye (the God and prince of this worlde)  
 who in some extraordinary manner is risen vp against these workes  
 of God) against the Lorde himselfe. Yf it be laid by some in authori-  
 tie, that if it may be made to appeare that these thinges are true, they  
 will not endure them, but seuerely pvnish these commissioners. I in  
 all humillitie offer to make profe of these thinges and generally of  
 whatsoever I haue let downe in this my *Apologie* or defence of the  
 workes of God, and of my selfe: and if herein I fayle I refuse no pun-  
 nishment: In the meane season it is to be remembred, whereof these  
 worthy commissioners examined such as were by them deposed: sure-  
 ly for the most parte of such thinges as might serue to proue their  
 foolish, absurd and ridiculous *circumstances*: and to this end vsually they  
 deposed them concerning the speeches that I should vtter in the *bea-*  
*ring* (forsooth) in presence of *Sinners*. And how long befor should I haue  
 spoken these thinges? aboute a yeare: yea some of them about 14.  
 yeares then past. were not here good memories that could remem-  
 ber

I doe not say of  
 every perticular  
 because it may  
 be some witness  
 es will saye to  
 witnes that they  
 know to be true  
 & haue former-  
 ly contended.



ber the very wordes they hearde, so long before, speciallie the same little or nothing concerning them, and being not worthy the remem-  
bring: yea the iust time when they were spoken, and that so perfect-  
ly as they nede not to vie this clause *so far as they remember* or other  
to this effect. One would thinke it had bene fitter men should haue  
bene examined concerning the actions of *Som.* then of my speaches,  
and of the strange and extraordinarie thinges they had leene in him  
if happely they had sene any, as the 12. first commisioners did: for  
thereby only it would be made manifest and out of controuersie by  
the oathes of men, whether *Som.* had counterfeyted or no. If it be ob-  
iected that here of they did depose such as were examined by the 12  
Commisioners: I answere and confesse that they did so indeed by di-  
uers of them: but the *Disc.* hath kept back and buried all that some  
of them affirmed the seconde time vpon their oathes, and in a man-  
ner all that the rest then deposed, as is made manifest by my answere  
to the 8. chapter of the 3. booke. so that the cause is not bettered there  
by, only the *Disc.* is made the more sinfull.

Concerninge the depositions published to the worlde vnder my  
name, this is it we must knowe: that howsoever for the substance of  
them they be mine, yet many of them as they be produced by the  
*Disc.* are not mine: some he hath fathered vpon me, I hauing deposed  
no such thinge, nor yet neuer bene examined thereof: others he hath  
corrupted, sometimes adding, sometimes omitting or keeping back that  
which is very materiall: and by this his corrupt dealinge with my de-  
positions on the one syde and the like with the depositions of his  
owne deponents on the other syde, he maketh greate shewe to the  
world of periurie where none is. Now this periurie he meaneth to  
me: for why I am but one, and the *Disc.* produceth ordinarily 3. or 4.  
or more deposing the contrary. And are not diuers to be beleued be-  
fore one? I answer, not alwayes and in all cases. Against *Paul Ananias*  
the high preist with the Elders and *Tertullus*, and I know not howe  
many lewes besides witnessed before the iudgment seate, and I would  
no doubt haue deposed, that he was a pestilent fellow, and a rouser of se-  
dition, the contrary only *Paul* a pore prisoner affirmed: & yet the truth  
was with this sole man. Euen so it may be (and I would be sorrie it  
were not) in this our present case. And here it is not to be forgotten  
that my selfe being first deposed, *S. Hys* sat down with his com-  
mission after, his intergatories being framed according to the things  
I had formerlie deposed: and there endeoured by threats and other  
wise to drawe many of those which came before him and his fellowe  
commisioners to depose the contrary to that I had formerly depose-  
ed, (that so he might make me hatefull to the world, because I was (for

In the masse of  
depositions I  
thinke we scarse-  
ly haue six times  
this worde or a  
ny to this effect.

when I deposed  
doubtfully with  
these wordes as  
I beleue, as I re-  
member, or other  
to this effect,  
which vntually I  
did, the *Discou-*  
*rer* when he plea-  
seth produceth  
me deposing cer-  
tainly: & where  
I precisely depose  
ed, there he some-  
times bringeth  
me in deponage  
doubtfully, inter-  
ting, as I beleue.

actes 24.1.



sooth) so notorious a perjured person) to the great greife (alas) of the poore soules and trouble of theire consciences, the most of them not so much deposing willingly that which they knew to be true, as what the *Disc.* against their willes would haue them to depose, & perswaded to be true, saying, I trust, *Darrell himselfe hath confessed it vpon his oath &c.* when I had deposed otherwise, and that the same were false, as my selfe doe assuredly knowe, and am able and offer to make direct proofe theirot by some of there depositions, and of many of them could by the power of reason shew the same, and would but for breuitie sake.

The *Disc.* telleth vs, that the reader shall reape some profit by his *Discoverer*, if heread it with no greater mallice then it was written.

The profit is in stead of glorifying God for the greates workes he hath wrought, and making that right and holy vse of his works wherof at large we haue heard elswhere, to receiue an euill name & false and vile report of the same: and to iustifie the wicked, and condemne the righteous, which is an abomination before the Lord. And looke what reward is due to him that sendeth forth such cursed fruite, that may the *Discoverer* expecte and in iustice is to receiue at the handes of the christian Magistrate, for all the paynes he hath taken. For doth not nature it selfe teach vs that the labourer is worthy of his hire? and reason this, that the hire or reward should be proportionable to the labour or paynes man taketh? VVhether this corrupt and worle then rotten stufte, and whether *S. H. Discovery* detected now (I trust) to be a very sinfull, shamfull, slaunderous, and lying treatise, came from charitie as the *Discoverer* pretendeth, or from mallice which he denieth, as it belongeth to god the searcher of the hartes to iudge, so it is no hard thinge for man to coniecture. For as out of the abundance of the hart the mouth speaketh, so the hand writeth.

Howbeit peradventure, when he hath better considered the contentes of this treatise, he wil not be so peremptorie. Otherwise he hath here matter sufficient to shew his skill in for the iustification of it.

Darrell

As in these wordes the *Discoverer* very valiantly challengeth the *Narrator*, so pag 58. doth he challeng me likewise, saying after his scoffinge manner, that I will peradventure be better provided hereafter: and that it were conuenient also that I furnished my selfe with some better proofs. This chalenge considered there is smale cause why any should be offended with me for answering the *Discoverie*, and producing the best proofes I haue, for the prouinge that *William Somers*, the 7. in *Lancashire*, *Thomas Darling*, and *Katherine Wright* were indeed possessed with deuels, and dispossessed of them, and did not counterfeit the same, as is vntruly

*Discoverer*  
pag 324.



ly affirmed by the *Discoverer*, & some others. And if it be so that here in I haue deliuered the truth, as I trust it is manifest by this and my other treatise, me thinketh no christian should be displeased therewith, but rather reioyce in this publishing & manifestation of these workes of god, and remouing of the blocke that lyeth in the way, hindering the Lordes people from magnifyng of him for them, and profitinge by them. Can the child of God be offended with that which tendeth to the prayse and glorie of God his father? or the loue of the truth, with the contendinge for the truth, and conviction of the falshood? Haue I committed any thing herein but that which in dewtie I did owe vnto God, and could not without sinne haue lett vnperformed? The Prophet *Jeremiah* complayneth that the people in his time *had* Jer. 9. 3.  
*no courage for the truth*. Had not I bene guiltie of this sinne, and had not this reprove reached it selfe to me, if base and vile man publikly defacing the truth and workes of God, I should not as publikly haue maintayned the same, and shewed some *courage for the truth*, beinge a principall witnes of these workes, and called also to suffer for them? If S. H. had published a slaunderous and reprochfull booke against me, meerly concerning my owne person, and not against the Lord also, as this his *Discovery* concerning my *teaching to counterfeit* is, I could haue pro. 22. 1.  
bene contented in silence to haue passed by it: and yet a good name is a pretious thinge, *aboue silver and gould*, and such as one would be loth to lose, or suffer to be taken from him: but to see S. H. slaunder and bringe vp an euill name of the workes of God, and spread the same farr and neare: and for feare of punishment, or desire of libertie, or other carnall respect, not to gaynsay S. H. and to *justifie* the works of God against him and all gainsayers, was a poynt of great cowardlines, and ill beseeming the souldier of Iesus Christ: and indeed to 2 Tim. 2. 3.  
feare man, more then God. Such *fearefull ones shall haue their parte in* Ren. 21. 8.  
*the lake which burneth with fire and brimston, which is the second death*.

The scope and drift of all that hath bene saide concerninge both the cause and my selfe is, that the mouthes of all men being stopped, and the worke of God beinge acknowledged: The Lord may haue his glorie and prayse, and man receiue his profite thereby. Secondly, that mine owne innocency and fellow prisonners appearinge, we may not only (being restored to our ministerie and people,) obtayne libertie for our bodyes, but also for our tongues: & they which haue caused all this sturr in our church, and vniust molestations vnto vs, and in vs, beinge ministers to the congregations we belonge, and rayfed vp this vile slaunder of the great and rare worke of God, and since sweated to vphold and maintaine it beinge on foot, and therein fought against God and his glorie, and the good of his people: may be inquir-

ed



inquired after: and being found out delt with as the enimies of God and his church, and receiue their iust recompence of rewarde. The goodnes of the cause, the intollerable iniurie done to vs the seruants and imballadors of the Lord or hostes, cry a loud and shrill vnto the sonnes of men, I meane the honorable and in high place and authoritie, for a speedie execution thereof. The lawes also of our land and the authoritie which from her most excellent Maie stie is deu-  
 ed to such, call for no lesse. Our trust therefore and most humble sup-  
 plication to our mortall Gods is: that they would tender the cause  
 of the immortall God. Yea be now zealous if euer, ye Princes & Iud-  
 ges of the earth, and suffer not Gods cause to be thus dishonored &  
 troden vnder the feete of men. Remember and forget not this saying  
 of the Lord I beseech you, *them that honor me I will honor, & they that*  
*despise me shall be despised.* If then you our nobles and honorable per-  
 sonags desire to be right honorable indeed, be you carefull to honor  
 the Lord, in takinge parte & mayntaining this cause & worke of his.

Sam. 2. 30.

Mary Cooper  
 excepted.

ps. 11. 6.

And thus hauinge ended my speech to man, I convert my speech  
 to thee Lord, who alone and best knowest all things, and into thy bo-  
 some as my best yea my onely beloued I make my mone, and poure  
 out my complaint day and night. If I be guiltie of that which is layd  
 to my charge: If I haue confederated with *Somers, Darling, Katherine*  
*Wright, or Mary Cooper:* If euer I sett eye of them to my knowledge,  
 or any of them before they were possessed, as I conceiue of their case:  
 then let me not onely be made a laughing stocke, and by-word vnto  
 all men, as of late I haue bene vnto manye, and this acte of mine  
 registred to my perpetuall infamie: but rase thou Lord my name al-  
 so out of the booke of life, and giue me my portion with hypocrites.  
 But if it be otherwise and according to that I haue sayd, then let the  
 righteousnes of the iust deliuer him, accordinge to thy promis. Arise  
 o Lord, mayntaine thy owne cause, cleare the worke thou haste done  
 by thy owne finger. Awake also and stand vp I beseech thee for my  
 defence. Thou haste called me out and sett me on this worke, and  
 graciously directed and assisted me therein: thou hast opened the eye  
 of my vnderstanding to see inco this truth, and I hast not forsaken me:  
 goe a long still I praye thee with me my Lord and God, and neuer  
 leaue the pursuite of thy owne worke, and defence of vs thy seruants  
 vntill the truth herein be manifest. So shall the congregation of the  
 people compasse thee about: for their sakes therefore and that  
 their ioye and thankgiuing may abound, rebuke thou Sa-  
 than, and cause the Magistrates to rebuke the sonnes  
 of men.

The



*The contentes of the First Booke, Answered.*

- T**he number of such persons as are saide to haue bene dispossessed  
by M. Darrels meanes. Chap. 1. pag 8  
The occasion why M. Darrels dealinge with Somers was called into  
question at Lambeth. Chap. 2. pag. 13.  
How M. Darrels freindes haue sett out the pretended dispossellinge  
of V William Somers Chap. 3. pag. 19.  
How M. Darrell is made a fitter instrument to cast out deuils then  
many other. Chap. 4. pag. 26.  
How M. Darrell knew V William Somers and the rest to be possessed.  
Chap. 5. pag. 34.  
Of M. Darrels knowledge, who sent the deuill into Somers, and the  
rest. Chap. 6. pag. 36.  
Of the causes pretended, why men are possessed. Chap. 7. pag. 38.  
Of the meanes alledged by M. Darrell and others, whereby men are  
dispossessed. Chap. 8. pag. 41.  
Of the signes whereby M. Darrell and others, doe discern (as they  
say) when Sathan is expelled Chap. 9. pag 51.  
Of M. Darrell & M. Mores conceite, that Sathan beinge cast out of  
one, doth presently after seeke to repossesse him. Chap. 10 pag 57.  
How those that toke vpon them to cast out deuils, do get themselues  
worke, & of their deuises to couer their lewdnes. Chap. 11. pag. 61.

*The Contentes of the Second Brooke Answered.*

- Of M. Darrels intercourse with Somers by startes at Ashby, from a-  
bout the yeare 1592. vntill 1597. for his instruction how to dis-  
semble himsele to be possessed. Chap. 1. pag 66.  
Of M. Darrels priuat directions to Somers, whilest he was at Nottin-  
gham with him, how he should from time to time behaue himsele  
in his counterfeiting. Chap. pag 92.  
Of M. Darrels instructing of Somers by seeking to others in his hear-  
ing, those thinges which he meant that he should practise from the  
5. of Nouem. when he came vnto him, vntil the seauenth of the  
same, being the day of his pretended dispossession. Cha. 3. pag 92.  
Of M. Darrels cunning instructing of Somers, dy speaking to others  
in his hearing of Sathans seeking to repossesse him, and of the act-  
ing of certaine trickes vnder a couerlet, from the seauenth of No-  
uember, vntill about the xxi. of the same. Chap 4. pag 98.  
Of M. Darrels cunning instructing of Somers, by speaking to others  
in his hearing such thinges, as he ment he should practise in the de-  
tecting of witches, from about the xxi. of Nouember, vntil about  
the vii. of December. Chap. 5. pag. 107.  
Of M. Darrels course, from about the vii. of Decem. vntil the xiii.  
of Ianuarie, whilest So. refused to dissemble any longer C. 6. pa. 111.



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